

THE DOCTRINE OF KARMAN IN JAIN PHILOSOPHY

By
DR. HELMUTH VON GLASENAPP

Translated from the original German by
MR. G. BARRY GIFFORD
AND REVISED BY THE AUTHOR

Edited by
PROF. HIRALAL R. KAPADIA M.A.

Published by
THE TRUSTEES, BAI VIJIBAI JIVANLAL
PANALAL CHARITY FUND, BOMBAY

Vira Samvat 2468]

A.D. 1942

[Vikrama Samvat 1998

[All rights reserved by the Publishers.]

Price Rs. 2-8-0.

Printed by M. N. Kulkarni at the Karnatak Printing Press, Chira Bazar, Bombay 2, and
published by Bhagwanlal Panalal and other Trustees of Bai Vijibai Jivanlal Panalal
Charity Fund, Bombay 2.

Dedicated
in Gratitude and Esteem
To My Teacher
PROFESSOR
HERMANN JACOBI

Jainadarśanadivākara

— HELMUTH VON GLASENAPP

PUBLISHERS' NOTE

We have great pleasure in publishing Mr. G. Barry Gifford's English translation of an important German work on the Doctrine of Karman in Jain Philosophy written by Dr. Helmuth von Glasenapp, which enjoys the distinction of having won for its author Doctorate of Philosophy of the University of Bonn, and of being very popular among the German reading public.

The translation was specially got made by the author for the late Babu Jivanlal Panalal and was supplied to him in consideration of a decent sum paid by him with the object of making the contents of the original German work available to Jains and of creating in the minds of English reading non-Jains a liking for Jainism.

We will consider the object of this publication fully served if it perpetuates the revered memory of the late Bai Vijibai, wife of the late Babu Jivanlal Panalal, and promotes the educational and cultural advancement of its readers, both Jains and non-Jains.

Our thanks are due to Prof. H. R. KAPADIA, M.A., for the efficiency with which the work is edited, and to the Karnatak Printing Press for the promptness and excellence with which the work is executed.

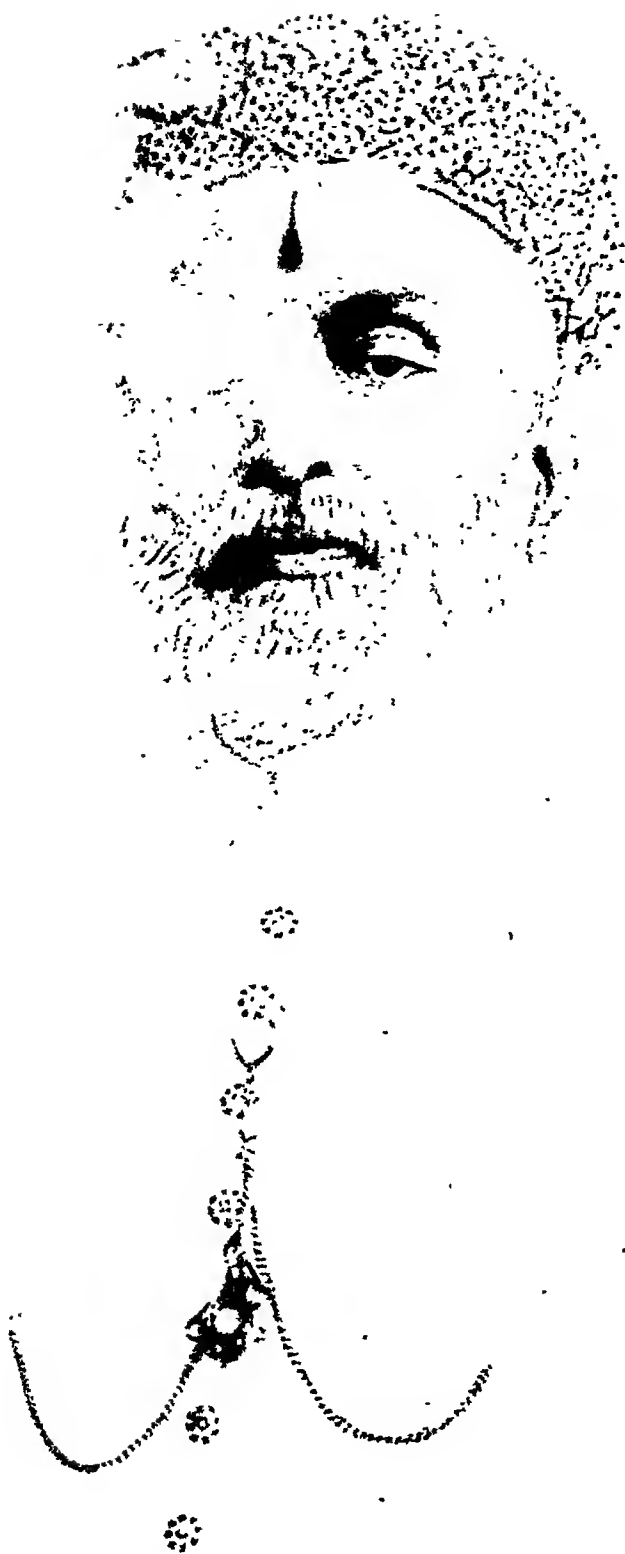
Bombay,
6th March, 1942.

}

BHAGWANLAL PANALAL
MOHANLAL PANALAL
PREMCHAND K. KOTAWALA

Trustees,

BAI VIJIBAI JIVANLAL PANALAL CHARITY FUND.



The late Babu Jivanlal Panalal, J. P.



FOREWORD

The subject-matter of "The Doctrine of Karman in Jain Philosophy" is of supreme importance both to the adherent of Jain tenets and to the student of religion. The orthodox Jain will find set forth here what forms a central part of his belief, and what more or less actuates his life according to the dogma he professes. And whatever faith one may adhere to, it is necessary to give oneself an account of it as far as possible. For, that cannot be called a religion fit for rational Beings that does not stand the test of reason, or which even runs counter to the laws of human understanding. True, every religion worth the name has to face, and grapple with, problems that have been solved in a variety of ways by the thinkers and teachers of mankind. In every religion which rises above the primitive forms of worship questions may be found to which no answer may have been given so far by the system, in part because the questions have not been gone into, in part because the premises of the system are not such as would lead to, or even allow, a consistent reply to every query. But there are—and just in the highest forms of religion—How's and Why's to which no human intellect will ever be able to give a satisfactory, exhaustive reply. In such cases it must suffice to show that these doctrines, though they are shrouded in mystery, yet are not wantonly put forth, that they are not without cohesion with the rest of the system, and that they lie still within the domain of sound thinking. Such doctrines must even not be without direct or indirect support either from logical deduction or from experience or from both. It is not permissible that they should be mere statements for the sake of the system, and without some proof or other. Such statements would be untenable, whether they proceed from a delight in theoretical systematising, without an eye to facts, or whether they are the result of a fertile fancy's play.

The follower of Mahāvīra, then, has got here a golden opportunity of seeing how far the doctrine of the founder and the recognised exponents of Jainism satisfies the requirements laid down in the above principles. In other words, the present exposition of the doctrine of Karman in the Jain Philosophy will afford to the Jain of these days a welcome chance of gauging his religion by the standard of principles recognised by the modern student of philosophy and theology. And it must be a distinct delight to the thinkers among the

ranks of this belief to see how their creed, old and venerable to them, fits in with or contradicts, as the case may be, twentieth century views. It is in particular to this class of thinkers that the present book appeals, a class for which the Jain community has been more remarkable than many another rival creed in India. It is probably owing to their enthusiasm, conservatism and, at the same time, adaptability, that Mahāvīra's doctrine has found followers so early and unflinching, that it has lasted for more than 2000 years, and has outlived such a formidable competitor as Buddhism at one time threatened to become.

But the book before us is of importance for every student of religion, be he within or without the circle of Mahāvīra's adherents, because it treats of the Karman, a central, if not the fundamental, doctrine in most of the world's religions. Apart from the emphasis with which Karman is taught in Jainism, the Jain doctrine on this point is of uncommon interest, as it postulates such a nature of Karman which would seem to represent an extreme. For, in no other system, perhaps, has Karman been taught to be of such concrete, realistic, physical nature as here. This should not be taken to imply that other systems of philosophy and religion had not beliefs regarding Karman that seem at least to approach the Jain version. The technical terms as well as the illustrations, used in teaching and explaining Karman in Vedānta, for instance, appear to suggest that the moral element in each action which is followed by reward or punishment would produce a physical entity, to be consumed in enduring the pain or enjoying the reward. But nowhere, if our sources and their knowledge are comprehensive enough, has the physical nature of the Karman been asserted with such stress as in Jainism. A moral fact, then, good or bad, produces a psycho-physical quality, a real not merely symbolical mark, a characteristic in the most literal sense, affecting the soul in its physical nature. This point of view once taken, it was not unnatural, that the analysis of the production, nature and effect of the Karman should assume such an almost mathematical form as it has done in the Karmagranthas and other authoritative writings, and bring rather heterogeneous elements together under the common category Karman. Anyone, however, who should find the Jain doctrine of Karman and its psycho-physical analysis by the classical writers too minute and complicated, is referred to Buddhist psychology. There he may readily convince himself that either these writers have merely systematised for the system's sake, or have seen a good deal more than we, for some reason or other, are able to see.

The second point that before others attracts attention is the question about the age of the Karman theory. Though the doctrine has been developed with a minuteness in detail, a care in classification,

a definiteness in statement, which would do credit to the most methodical modern system, yet here again the question about its age remains, for the time being, an open one. At least one thousand years before the Christian era the Karman tenet is said to have been in vogue. This is of course supposed to be the lower limit, the higher one possibly lying much further back in antiquity. But the fact is significant that it cannot be shown where precisely and when a doctrine of such central position as that of the Karman originated. That the fundamental idea of Karman is part and parcel of the Jain canon may be as readily accepted as the assumption that later writers have developed the theory in detail and expressed in technical terms what the elders implicitly had taught and believed. But if neither Jainism, nor Buddhism, nor Hinduism has got to show a definite date of origin for a doctrine that with all of them is a pivot of their beliefs, might it not be assumed that this doctrine of the Karman in its various shades is an inheritance of old, a technical expression of the universally acknowledged law of moral retribution?

The third point that strikes the modern student of religion is the great insight attached to authority. In this Jainism indeed does not stand alone. The Vedic R̥ṣi of yore, the Tathāgata with the Buddhists, claimed and enjoyed as undisputed an authority in deciding the most momentous problems as the Jain Kevalin. But that they all were credited with such insight into things beyond the senses and primitive thinking as would command unswerving faith, and would cut short questions like Why? and How?: this is a document of the fact that even atheistic religious systems, to say nothing of strict Theism, profess to be a higher message, and claim to convey a preternatural, if not a supernatural truth.

So much about the book before us and its contents. One more word about the author. In the Preface to the English Edition (p. 21) he makes mention of "the difficulty which besets a European in penetrating into an intricate Indian philosophical system". It is true, in undertaking and accomplishing such a task everything is against him, except the will to know and to get over every obstacle. The Indian can hardly realise how a day's, perhaps a week's, work may be lying behind the grasp of a term the understanding of which is a matter of tradition to him. Considering what Dr. von Glasenapp has achieved, it may not be easy to say who is to be congratulated more, whether he who has mastered so successfully the task before him, or the readers, the members of the Jain community before all, who thus easily enter into the fruits of the author's labour. The *Encyclopædia for Indo-Aryan Research* (I. Band, I. Heft B, *Geschichte der Sanskrit-Philologie und Indischen Altertumskunde*, von Ernst Windisch, p. 354),

acknowledges the worth of the present book which it calls "an important new publication on Jainism" that "should make the understanding of the Karman doctrine easier". Indeed it requires more than an ordinary acumen to find out from an even string of Gāthās the leading lines of a whole system, to co-ordinate and subordinate them according to their importance and consequence, and to marshal the details into their respective quarters. It needs a will to conquer in order to enter upon tasks of this kind, not unlike the entering of a forest in a dark continent, possibly untrodden by human foot, bristling with technical terms, unexplained, yet full of settled meaning, often enough not to be derived from etymology. The enthusiasm and love of a research scholar is required for trying one's strength at such problems with the likely, but by no means certain, prospect of pushing the limits of our knowledge at least a little further back into the vast realm hitherto unknown and unexplored. May the English edition of "The Doctrine of the Karman in Jain Philosophy" meet with the same success in India, its spiritual home, the German one has met with in a foreign land.

St Xavier's College, Bombay, }
May 15, 1921. }

R. ZIMMERMANN, S.J.

PREFACE TO THE GERMAN EDITION

The doctrine of *karman* is the central dogma of the Indian religions. It means : every action, every word, every thought produces, besides its visible, an invisible, transcendental effect—the *karman* : every action produces, if one may so express it, certain potential energies which, under given conditions, are changing themselves into actual energies, forces which, either as reward or punishment, enter sooner or later into appearance. As in the case of a bond which, although the amount borrowed may long ago have been spent, continues to exist and only loses its validity on the repayment of the capital sum, so also the invisible effect of an action remains in existence long after the visible one has disappeared.¹ This effect does not confine itself to the present life, but continues beyond it ; it destines qualitatively and quantitatively the state after death. Actions performed during the present existence are the causes of the future existence, and the present life is, in its condition and duration, the result of the actions of the preceding one. Thus the natural difference between individuals finds an explanation which is so plausible that inversely it is adduced as a proof of the truth of the *karman* theory.² The *karman* doctrine involves the idea of an eternal metempsychosis ; for, as in each new existence actions which must be expiated in a future life are performed anew, so the migration of souls continues without end ; but, as, on the other hand, every existence presupposes the actions of a preceding one, so likewise it is without beginning. Now, however, the idea of the eternity of the *saṃsāra*, as soon as life was contemplated pessimistically, necessarily led to the endeavour to bring the painful re-incarnation to an end and eradicate the power of the *karman*. To this longing after salvation from the painful cycle of re-births a great number of religious and philosophical systems owe their origin, systems which, widely as they may deviate from one another in detail, are all in agreement in belief in the operating power of fault and of merit, in acceptance of the theory of the migration of souls, and in striving after a *nirvāṇa*.

When and where the *karman* doctrine has had its origin in India we do not know ;³ only is it sure that it existed at least a thousand

¹ Nāgārjuna, *Mādhyamikaśāstra* XVII, 13.

² Śaṅkara *ad* Brahma-Sūtra II 1, 34 ; Sāṃkhyasūtra V, 20, VI, 4 ; Karma-grantha I, p. 2a.

³ Cf. Gough "The Philosophy of the Upaniṣads" 24 *et seq.*; Garbe "Sāṃ-

years before the beginning of the Christian Era, and has since become the basis and centre of religious thought. Although the various sects and schools are to some extent in accord with one another in their estimation of the efficacy of the *karman*, there exist great differences between them regarding its philosophical explanation. There may be distinguished a whole scale of views, from the most extreme realism, which regards the *karman* as a complexity of material particles infecting the sinful souls, to the most extreme idealism, according to which it is a species of newly-produced invisible force, after all, in its highest meaning only unreal, because the entire world of the senses is an empty illusion, a dream, a *Fata Morgana*.

The conception first mentioned, the most realistic of all that have had their origin in India, is that of the Jains, of that Indian religious community which has existed from pre-Buddhistic times down to the present day. Their fundamental idea is, that the soul, pure in itself, is polluted through its actions and, in order to regain its natural state, must be freed from its stain—an idea which is also found in other religions, but which, however, while it has remained with them only an allegorical expression, has been adopted by the Jains in the real sense of the word, and has been worked up into an original system, which even now is the foundation of the belief of one-and-a-half million people.

The *karman* theory of the Jains as still taught to-day has been fully dealt with in a great number of works. Of these up till now, as far as I know, the following have been published : (1) the *Karmagranthas*¹ ; (2) the *Pañcasamgraha* ; and (3) the *Karmaprakṛti*.

1. The *Karmagranthas* are six books, of different dimensions, which treat of the most important points of the *karman* doctrine. The text, composed in Prakrit-Gāthās, and the Sanskrit Commentary on books I.-V., have been written by Devendrasūri (died Śaṃvat 1327 in Mālava). There also exist a Commentary on the Gāthās, *Bālāva-*

khyā-Philosophie" p. 232 *et seq* ; Deussen "Allgemeine Geschichte der Philosophie" I, 1, 3, p. 292 *et seq* ; Berriedale Keith, *JRAS* (1909) p. 569 ; Boyer "Sur l'origine de la doctrine du Saṃsāra" *Journal Asiatique* 1901, II 466 ; F. O. Schrader, *ZDMG* 64 (1910) 333 *et seq*.

¹ A critical edition of the first four *Karmagranthas* of Devendra Sūri along with his own commentary has been published in Śrī-Ātmānanda-Jaina-grantharatnamālā as No. 85 in A.D. 1934, and a similar edition having the fifth *Karmagrantha*, the author's own commentary and the sixth *Karmagrantha* and Malayagiri Sūri's commentary on it, has been published in the same series as No. 86 in A.D. 1940.—H. R. K.

² For a list of the *Śvetāmbara* and *Digāmbara* works dealing with the doctrine of *karman* see Appendix VI of the above-mentioned edition (No. 85).—H. R. K.

bodhas written in Gujarātī by Maticandra, Yaśaḥsoma¹ and his pupil Jayasoma, which is printed in the collection *Prakaraṇaratnākara* (Bombay, Saṃvat 1937) Vol. IV, pp. 305 *et seq.* The last, the sixth Karmagrantha, consists of some 70 Gāthās, which have been taken from Drṣṭivāda by Candramahattara.² The most important commentary appears to be that by Malayagiri³ (according to Kielhorn in the 12th century A.D.),⁴ which in the edition employed is added to the text; here the number of the Gāthās is 75. Peterson, Report 1883, Appendix I, p. 27, mentions a manuscript, with a commentary by Devendrasūri, which comprises 77 Gāthās: "*Candramahattarācārya-kṛtagāthā 70 tatra prakṣiptagāthākartā Devendrācāryaḥ.*" In the Fourth Report (1886-1892) p. 57, he mentions another manuscript which contains 89 Gāthās, and makes the following comment: "*At the end of the Saptatikā Devendra states that that tract is the work of Candramahattara to which he has himself added 19 gāthās, bringing the total number up to 89.*" According to that, then, the original text must have contained 70 Gāthās, and the one used by Malayagiri was already enlarged by additions. In the *Prakaraṇaratnākara* IV, pp. 773 *et seq.*, the sixth Karmagrantha is also furnished with a commentary. The number of the Gāthās therein has been increased by additions to 93. The variation⁵ in the number of the verses shows that this book has been the object of extensive activity on the part of commentators, so that it is to be supposed that divergence between the views of different teachers has taken in it particularly acute forms. To me the commentary of Malayagiri has alone been accessible, for which reason deviations from the doctrine, that may have been expounded in his commentary by Devendra, might have been unavoidable. The difference between the views of the two masters cannot, however, have been of far-reaching consequence, because the variations existing between the first five Karmagranthas, explained by Devendra, and the sixth, commented upon by Malayagiri, are altogether of insignificant importance.

2. The *Pañcasamgraha* contains a summary of the entire *karman*

¹ *Prakaraṇaratnākara* IV, p. 2.

² This name is traditionally true; but, really speaking Candra Mahattara is not the author of *Sattariyā*, the 6th *Karmagrantha*. So says Muni Puṇyavijaya in his Gujarātī introduction (pp. 14-15) to No. 86.—H. R. K.

³ For his life and works see the Gujarātī introduction (pp. 15-21) to No. 86 and Muni Puṇyavijaya's article *Ācārya Śrī-Malayagiri āne tāmānuṣa Sabdānuśāsana* published in "*Śrī-Jaina Satya Prakāśa*" (Vol. VII, Nos. 1-3).—H. R. K.

⁴ Kielhorn, Palm-Leaf MSS. Report p. 45; Weber, *Ind. Stud.* X. 256 assigns him to 1423 A.D.

⁵ This problem of variation is discussed in the introduction (pp. 12-13) to No. 86.—H. R. K.

doctrine. It consists of a great number of Prakrit-Gāthās, which emanate from Candrarāṣi (Candramahattara)—i.e., from the author of the Gāthās of the sixth Karmagrantha. Its name, *Pañcasamgraha* "Epitome of Five Things", the book owes either to the circumstance that it has been compiled from five older books : *Śataka*, *Saptatikā*, *Kaṣāya-prābhṛta*, *Satkarma* and *Prakṛti* (p. 3)¹ or to the five *dvāras*, of which it treats, namely *yogopayogamārgaṇā*, *bandhakāḥ*, *baddhavyam*, *bandhahetavaḥ*, and *bandhavidhayaḥ* (p. 5). It was commented upon by Malayagiri.

3. The *Karmaprakṛti* gives, in 475 Gāthās, the detailed account of a portion of the *karman* doctrine. It was compiled by Śivaśarma-sūri, who indicates as his source the chapter of the Agraṇāyāpūrva of the Dṛṣṭivāda, called "Karmaprakṛti". The KP. has often been commented upon. The most celebrated commentary is the *Ṭīkā* by Malayagiri ; besides that, there exist a *Vṛṭti* by Yaśovijaya, who lived in the 17th century, an anonymous *Cūrṇi*, and a *Ṭippaṇa* by Nemicaṇḍra.²

The relations of the *karman* works to one another and to other books of Jain literature are still in need of thorough examination, which, it must be admitted, can only be made possible when other works of this description will yet have been published. That Devendra was acquainted with the *Karmaprakṛti* and the *Pañcasamgraha* is seen from Kg. II, 144 a : "*Devendrasūriṇā likhitaṃ karmaprakṛti-pañcasamgraha-bṛhacchatakā-diśāstrebyaḥ*". Concerning his dependence on the commentaries of Malayagiri nothing for the moment can be said : there are, however, in many different places literal reminiscences of the writing of the latter ; but, as both have made use of still older authors, it cannot be decided to what extent he leans upon him, or how far both go back to a common source.

Candramahattara and Śivaśarma indicate as their source the twelfth Aṅga, the Dṛṣṭivāda,³ an indication which is also found in

¹ (Bṛhat-)Śataka and (Karma-)Prakṛti are also mentioned elsewhere as older *karman* works. Saptatikā is probably the 6th Karmagrantha. In Ps. there are only five verses which occur in the Saptatikā, or which are reminiscent of some given therein.

² Naginbhai Ghelabhai Javeri in his Preface to the edition of the *Karmaprakṛti*.

³ "*Siddhapaśāṇin mahattham bandhodayasantaḥpayadiḥhānam |
vocchaṃ suṇa saṃkhevaṃ nīsandam dīḥṭhivāyasa*". (6 Kg., v. 1).

Malayagiri remarks : "*Dṛṣṭivādo hi parikarmasūtraprathamaṇuṇyogapūrvagata-cūlikārūpapañcaprasthānaḥ. tatra pūrveṣu madhye dvitīye agraṇāyābhīdhāne caturdaśavastusamānānte pūrve yat pañcamam vasti vimśatiprābhṛtāpariniṇānam tasya caturtham yat karmaprakṛtīnāmakaṃ caturvimśatyanyogadvāramayaṃ prābhṛtānam tasmād ime trayo bandhādayaḥ sūtrakṛtā leśato vakṣyante. tato' yaṃ bandhodaya-satprakṛtiḥstihānānam saṃkṣepo dṛṣṭivādasya nīsyandariṇpaḥ. anena ca prakaraṇasya*

other parts of the Jain literature.¹ As the Pūrvas are said to have been, partially at least, in existence up till the year 1000 after Vīra,² the *karman* doctrine must have been, at the latest, completely developed at that time. The question now arises, whether this very complicated doctrine had already existed before that time or not, i.e., whether it is the product of a comparatively recent speculation, or had been already in its essential points contained in the sacred writings. A final judgment regarding this can only be arrived at through a comparison of the ideas developed in the *karman* works with those of the entire canon. I have not made such an examination. Nevertheless, as far as I could see, the most important *karman* doctrines are contained actually in the Siddhānta, of which any one can easily convince himself, if he but superficially consults the Sthānāṅga-Sūtra, Bhagavati-Sūtra, Aupapātika-Sūtra³ and Uttarādhyayana-Sūtra.⁴ Many of the passages concerning *karman* appearing in these works contain only generalities; many, however give so many details that through them we may arrive at the result that already at the time of the canon the *karman* was developed in a high degree. That not only the principal points but many details of the *karman* theory are contained in the Aṅgas and Upāṅgas⁵ is proved by the numerous passages from the sacred writings which are quoted by the commentators and which often refer to quite special things.

Further, the fact that the *karman* writings go beyond that which has been laid down in the canon, but do not contradict it, follows already from the reason that they have not invoked upon themselves the reproach of heterodoxy. For, with a religious community that zealously guards the purity of their doctrine, as do the Jains, any

sarvavinmūlatā khyāpitā draṣṭavyā. dṛṣṭivādo hi bhagavatā paramārhanṭyamahimnā virājamāneṇa viravardhamānasvāmīnā sāksād arthato' bhīhītaḥ, sūtratas tu sudharmasvāmīnā, tannisṇandarūpaṇi cedanī prakaraṇam atah sarvavinmūlam" (Kg. II, 116 a f.) and

"*Jo jatttha apaḍipunno attho appāgameṇa baddho vi | taṇṇ khamiṇṇa bahusuyā pūreṇṇaṇi parikahantu*". (6 Kg., v. 75, II, p. 213 b.). Cf. KP. 219 a :

"*Iya kammappaḍḍho jaḥāsuyāṇi nīyam appamāṇā vi | sohiyaṇābhogakayaṇi kahantu varaditṭhivāyaṇṇū*".

¹ According to Weber, Ind. Stud. XVI, 354, there is in the Vicārāmṛtasamgraha (from the "Nandivṛtti") the following indication :

"*Sivaśarṇmasūryādibhir agreṇīyādīpūrvabhyaḥ samuddhṛtāḥ śataśatādīkarmagrāṇṭhāḥ*".

² Weber, Ind. Stud. XVI, 211 ff. ; Klatt. Ind. Antiq. XI, 247b, 1882.

³ See especially its sūtras 141-159.—H. R. K.

⁴ See p. 93 (fn. 1) of this work and p. 218 of my work *A History of the Canonical Literature of the Jains*.—H. R. K.

⁵ See *Ovavāya*, *Paṇṇavaṇā* and *Jivājivābhigama*.—H. R. K.

important deviation would not have remained unreproved. As with the canon, so also all *karman* works are in accord in all things of prime importance ; in some details, however, wherein the sacred writing does not make any distinct declaration and leaves free rein to speculation, they differ from one another to the extent that in some details two or more views are exposed. There are two schools in particular who are opposing one another on many by-issues¹ : the Āgamikas and the Kārmagranthikas. The former, the chief exponent of whom is Malayagiri, derive their ideas from a tradition which is dependent upon the Pūrvas. The Kārmagranthikas and their spokesman Devendrasūri, however, lean on the authority of older works on the *karman*, portions of which are even to-day in existence in Jain monastic libraries, but about which, nevertheless, nothing distinct is as yet known. For this attempt at a first complete, although not exhaustive, account of the *karman* doctrine, works of the two schools have been used. This could be done without hesitation, because the differences between the two schools are quite unimportant in regard to the system as a whole, and in a preponderating majority are of an altogether trifling nature ; in their proper place there will be pointed out the most conspicuous of these differences.

The leading works, on which this account is based are the six Karmagranthas, in addition to which the two other works have been consulted for comparison and for supplementary material ; the ideas reproduced by us are therefore, within certain limitations, practically in their entirety those of Devendrasūri. The Karmagranthas recommended themselves before all other writings in so far as they demonstrate the *karman* doctrine in the clearest manner, and because of their most methodical arrangement. For similar reasons they appear to be those most highly estimated by the present-day Jains, as is proved by their frequent occurrence in manuscripts and in translations into the vernacular languages.

In order to afford the uninitiated an insight also into the essential principles and arrangement of the Karmagranthas, I append the following observations relating to them, commencing with a

Survey of the contents of the Karmagranthas.²

First Volume of the Edition consulted.

I. KARMAVIPĀKA (Kammavivāga).

1. Praise, list of contents, explanations and proofs of the *k* (1 a) ;

¹ For some of them see my edition (pp. 23-24) of *Rṣabhapañcāśikā* etc., and Devendra Sūri's commentary (p. 74) on *Kammattava* (v. 2), his comm. (p. 182) on *Saḍasiṅgā* (v. 49) and his comm. (p. 132) on *Sayaga* (v. 98).—H. R. K.

² The numbers before the references signify the gāthās of the respective Karmagranthas ; those in brackets after them, the page of the edition consulted.

2. the *k* is fourfold, according to *prakṛti*, *sthiti*, *rasa*, *pradēśa* (3a); 3. the 8 *karma-prakṛtis*, their sequence is logical (3 b); 4-9. detailed explanation of *jñānāvaraṇa-k* (5a); 9-12. of *darśanāvaraṇa-k* (21b); 12-13. of *vedanīya-k* (23 b); 13-22. of *mohanīya-k* (24 a); 23. of *āyus-k* (31 b); 23-50 of *nāma-k* (31 b); 51. of *gotra-k* (48 a); 51. 52. of *antarāya-k*. (48 b); 53-60. the ethical conduct as cause of the binding of *ks*. (49 b); 60. colophon (53 b).

II. KARMASTAVA (KAMMATTHAVA).

1. Praise, list of contents (55 a); 2. explanation of the 14 *guṇasthānas* (56 a); 3-12. representation of the different *prakṛtis* which are possible in *bandha* in the *guṇasthānas*. (63 a); 13-23. the same in *udaya* (69 a); 24. the same in *udīraṇā* (74 a); 25-34. the same in *sattā* (75 a); 34. colophon (78 b).

III. BANDHASVĀMITVA (BANDHASĀMITTA).

1. Praise, list of contents (80 a); 2-3. summary of *prakṛtis* which are not bound (81 a); 4-24. what *prakṛtis* are bound in the 14 *mārgaṇāsthānas* (81 b); 24. colophon (91 a).

IV. ŚAḌAŚĪTIKĀ (SAḌAŚĪGĀ).

1. Praise, list of contents (92 a); 2. explanation of the *jīvasthānas* (95 b); 3. *guṇasthānas* in *jīvasthānas* (96 b); 4-5. *yogas* in *jīvasthānas* (98 b); 6. *upayogas* in *jīvasthānas* (100 a); 7. *leśyās* in *jīvasthānas* (101 b); 7-8. *bandha*, *udaya*, *udīraṇā*, *sattā* in *jīvasthānas* (102 a); 9-14. detailed explanation of the *mārgaṇāsthānas* (104 a); 14-18. *jīvasthānas* and *mārgaṇāsthānas* (115 b); 19-23. *guṇasthānas* and *jīvasthānas* (119 b); 24-29. *yogas* and *mārgaṇāsthānas* (123 a); 30-34. *upayogas* and *mārgaṇāsthānas* (133 b); 35. another view on the relation of *yogas*, *upayogas*, *jīvasthānas*, *guṇasthānas* (135 b); 36-37. *leśyās* and *mārgaṇāsthānas* (136 b); 37-44. *alpabahutva* of the *mārgaṇāsthānas* (137 a); 45. *jīvasthānas* in *guṇasthānas* (145 b); 46-47. *yogas* in *guṇasthānas* (146 a); 48. *upayogas* in *guṇasthānas* (147 a); 49. another view on the same subject (147 b); 50. *leśyās* in *guṇasthānas* (148 b); 50-58. the causes of *bandha* (148 b); 59-62. *bandha*, *udaya*, *sattā*, *udīraṇā* in *guṇasthānas* (152 b); 62-63. *alpabahutva* of the different beings in the *guṇasthānas* (154 a); 64-68. the states of the soul (154 b); 69. the states in the *karmans* and *aḥivas* (157 b); 70. the states in the *guṇasthānas* (160 b); 71-86. explanation of *saṃkhyāta*, *asaṃkhyāta*, *ananta* (163 b); 86. colophon (175 b).

Second Volume of the Edition consulted.

V. SATAKA (SAYAGA).

1. Praise, list of contents (1 b); 2-9. *prakṛtis* with *dhrutva* and

adhruva bandha, *udaya*, *sattā* (3 a) ; 10-12. the latter in the *guṇasthānas* (8 a) ; 13-14. *sarva-deśa* and *a-ghātins* (10 a) ; 15-17. *punya-* and *pāpa-prakṛtis* (12 b) ; 18-19. *parāvartamāna* and *ap^o prakṛtis* (13 b) ; 19-21. *kṣetra-*, *jīva-*, *bhava-* and *pudgala-vipāka-prakṛtis* (14 a).

Prakṛti-bandha : 22-25. *bhūyaskāra-*, *alpātara-*, *avasthita-* and *avaktavya-bandha* (16 b).

Sthiti-bandha : 26-27. maximum- and minimum-duration of the *mūla-prakṛtis* (22 b) ; 28-34. maximum-duration of the *uttara-prakṛtis* (24 a) ; 35-39. minimum-duration of them (28 a) ; 40-41. explanation of *kṣullakabhava* (32 b) ; 42-44. who binds the maximum-*sthiti* of the different *prakṛtis* ? (33 a) ; 44-45. who binds the minimum-*sthiti* ? (36 a) ; 46-47. *utkṛṣṭa-*, *anutkṛṣṭa-*, *jaghanya-*, and *ajaghanya-bandha* and *sādi-*, *anādi-*, *dhruva-*, *adhruva bandha* (37 b) ; 48. *sthiti-bandha* in the *guṇasthānas* (39 a) ; 49-51. *alpabahutva* of the *sthiti-bandha* of the different *jīva*-species (40 a) ; 52. pleasant and unpleasant *sthiti-bandha* and its causes (42 a) ; 53-55. *yoga* ; *sthiti-*, and *adhyavasāya-sthānas* (43 b) ; 56-62. *abandha* and *satata-bandha* (47 b).

Anubhāga-bandha : 63. species of *rasa* (53 b) ; 64. degrees of it (54 a) ; 65. pleasant and unpleasant *rasa* (55 a) ; 66-68. who binds maximum-*rasa* of the different *prakṛtis* ? (57 a) ; 69-73 who binds the minimum-*rasa* ? (59 b) ; 74-75. *utkṛṣṭa-*, *anutkṛṣṭa-*, *jaghanya-*, *ajaghanya-bandha* and *sādi-*, *dhruva*, *anādi-*, *adhruva bandha* (64 b).

Pradeśa-bandha : 75-77. *grahaṇa* and *agrahaṇa-vargaṇās* (68 b) ; 78-79. what is the constitution of the matter which the *jīva* assimilates and how is the assimilation done ? (72 a) ; 79-81. the distribution of matter between the *prakṛtis* (74 a) ; 82-83. the *guṇaśreṇis* (79 b) ; 84. *antarāla* of the *guṇasthānas* (81 b) ; 85-88 explanation of *palyopama* and *pudgalaparāvarta* (83 a) ; 89-92. who has maximum-*pradeśa-bandha* of the different *prakṛtis* ? (89 a) ; 93. who has minimum-*pradeśa-bandha* ? (93 b) ; 94. *utkṛṣṭa-*, *anutkṛṣṭa-*, *jaghanya-*, *ajaghanya-bandha* and *sādi-*, *anādi-*, *dhruva-*, *adhruva bandha* (95 a) ; 95-97. *yoga-* and *adhyavasāya-sthānas* (98 b).

98. *Upaśama-śreṇi* (105 a) ; 99-100. *kṣapaka-śreṇi* (111 b) ; 100. colophon (113 a).

VI. SAPTATIKĀ (SATTARIYĀ).

1. List of contents (115 b) ; 2. *bandha-*, *udaya-*, *sattā-*, *mūla-prakṛti-sthānas* (116 a) ; 3-5. their *saṃvedha* in *guṇa-* and *jīva-sthānas* (118 b) ; 6. explanation of *uttara-prakṛtis* (120 b) ; 7. *bandha-*, *udaya-sattā-sthānas* of the *uttara-prakṛtis* of *jñānāvaraṇa-*, and *antarāya-k.* (127 b) ; 8-9. of *darśanāvaraṇa* (128 a) ; 10. of *vedanīya*, *āyus*, *gotra* (130 a) ; 11-24 of *mohanīya* (132 a) ; 25-33 of *nāman* (143 a) ; 34-39. the same in the *jīvasthānas* (158 b) ; 40-52. in *guṇasthānas* (168 b) ;

53-55. in *mārgaṇāsthānas* (189 b) ; 56-58. *udīraṇā* (194 b) ; 59-63. *bandha* in *guṇasthānas* (195 b) ; 64. *bandha* in *gatis* (197 b) ; 65. *upāsama-śreṇi* (198 a) ; 66-72. *kṣapaka-śreṇi* (205 b) ; 73. salvation (212 b) ; 74-75. epilogue (213 a).

The task of the Karmagranthas is to expose completely a dogma but not to prove it. That is why we find in them a full enumeration of the different kinds of the *karman*, of the states of the soul, the degrees of their development, etc., but we do not hear why any of this is thus and not otherwise. I am aware of one passage¹ only wherein the author deliberately raises the question concerning the cause. It is contained in Kg. II., 75 a ; herein the author raises an objection as to how it is possible that the particle of matter seized in a moment by the soul is capable of transforming itself into the number of particles necessary for the formation of the various species of the *karman*, whereupon he replies that it is performed through the mysterious power of the soul, of which we may not make to ourselves any idea, and through the peculiar quality of the matter itself. It may be observed, he argues, that matter on which no spiritual force is working, is changing into clouds and rainbows ; why, then, could not matter with which a *jīva* is in connection be changed into different kinds of *karman* ? All further discussion is cut off by an energetic "*alaṃ vīstareṇa*". The disregard of rational argumentation here shown is justified in so far as Jainism does not pretend to have attained its doctrines by human rational means. It is not through the limited comprehension of an average man that Jainism arrives at its view-point of the world, but by revelation, or, better, by that which an omniscient man, a *kevalin*, has communicated. Everything that such a Master, adorned with 18 characteristics², proclaims concerning world and life is accepted unconditionally as Truth that nothing can shake. All Jain scriptures, therefore, only undertake to recapitulate the utterances of such a man, to explain them, and, if necessary, to supplement them. This supplementing is done by the restricted agency of the human understanding ; the interpreters are consequently fully aware of their own imperfection, and point out, over and over again, that they are liable to err, for the reason that the Truth is only revealed to the omniscient ones,—nevertheless, this fact in no way deters them from opposing people who arrive at other conclusions.

In working up the material I have been governed by the desire to be as concise as possible. I have discarded all that is not in direct

¹ For such other passages see p. 76 of this very work, and pp. 3, 5, 7, 8, 12, 16, 30, 45, 48, 56, 68, 72, 120, 123, 144, 154, 158, 160, 183, 190, 191, 193 and 194 of No. 85.—H. R. K.

² These may be found enumerated in Gandhi, Karma philosophy, pp. 82 et seq.

connection with the subject, that is to say, all the discursive matter which is interwoven in the text and the commentaries. Further, I have not taken into consideration all the views of the different teachers excepting only opinions expressed in the text itself. Although several things have been abbreviated or omitted, I hope that nothing of importance has been lost to view. If in many instances and in manifold regard the text provided too much for our necessities, on the other hand, in many respects, it supplied too little. In order to present a general view of the world of ideas connected with the *karman* doctrine, I felt myself compelled to supplement the missing points by drawing upon other works, chiefly the Tattvārthādhigamasūtra and the Lokaprakāśa. This applies especially to the introduction and to chapters V., VI. 2, VII. 1, which, although probably affording scarcely anything new to the specialist in Jain Philosophy, will not be unacceptable to other readers.

Of the books published in European languages, two only have been of prominent use to me. The first is the series of lectures on Karman Philosophy, delivered by the late Mr. Virchand R. Gandhi in London, and which were subsequently published from notes made by Mr. H. Warren. This excellent work would undoubtedly have become an exhaustive manual had Gandhi not been overtaken by death before its completion. Thus his work remains a torso, and treats of a small part only of the *karman* system proper, namely the doctrine of the *karmaprakṛtis* and the first five *guṇasthānas*; but, notwithstanding its incomplete form, it has been of great value to me. The other work to which I have referred is Professor H. Jacobi's German translation of the Tattvārthādhigama-Sūtra, the only book on Jain dogmatics hitherto translated into a European language. The rendering of numerous *termini technici* is due to it, and to it likewise I owe many observations contributing essentially to an understanding of the subject.

In conclusion, I feel myself bound to acknowledge the kindly aid and information supplied to me by those whose names follow: Mr. Hemchand Amerchand¹ (Bombay), Dr. A. Guérinot (Paris), Jagmandar Lal Jaini, M.A.² (Bankipore), Dr. Willibald Kirfel (Bonn), Pandit F. K. Lalan (Bombay), Vakīl Keshavlal P. Mody, B.A., LL.B.³ (Ahmedabad), Dr. Walther Schubring (Berlin), Dr. F. W. Thomas (London) and Mr. Herbert Warren (London).

I must reserve till the last my special expression of gratitude to my revered teacher, the celebrated Jainadarśanadivākara, Herr Geheimrat Professor Dr. Jacobi, who inspired me to undertake this work and who, by his advice and encouragement, has aided me in its accomplishment.

Dr. HELMUTH VON GLASENAPP.

¹⁻³ Since then dead.—H. R. K.

PREFACE TO THE ENGLISH EDITION

The original German edition¹ of the present work, for which in July, 1914, the degree of Doctor of Philosophy was conferred upon me by the University of Bonn, appeared in print in May, 1915 (published by Otto Harrassowitz, Leipzig). That small edition was completely sold out in 1919 : a new issue is not to be expected because of the high cost of printing at the present time. It has given me great pleasure, therefore, that through the munificence of Mr. Jivanlal Pannalal, Bombay, I am in the position to make my work accessible to the friends and admirers of Jain Philosophy in an English edition. The text of the English translation is, in general, a reproduction of the German original ; only here and there I considered slight alterations and improvements to be necessary. From books that have appeared since the publication of the German edition I have been able to use only the following :

Jagmunderlal Jaini, M.A., *Outlines of Jainism*, Cambridge, 1916.

Dr. W. Kirfel, *Die Kosmographie der Inder*, Bonn, 1920.

Dr. Walther Schubring, *Das Mahānisiha-Sutta*, Berlin, 1918.

Mrs. Sinclair Stevenson, *The Heart of Jainism*, Oxford, 1915.

I have not been able to take advantage of works published since 1914 in India, because they are not accessible to me.

The difficulty which besets a European in penetrating into an intricate Indian philosophical system may have been the cause of many a detail requiring supplementary correction. I would feel deeply obliged to Jain scholars if they would kindly communicate to me remarks which serve the enlargement of the knowledge of Jain Philosophy, so that I can utilize them in my further studies in this field, so little explored hitherto.

To the Rev. Dr. Robert Zimmermann, S. J., Professor of Sanskrit, St. Xavier's College, Bombay, I am thankful for his friendly assistance in the publication of the English edition ; to Mr. G. Barry Gifford for the trouble undergone and zeal shown in undertaking the difficult task of translating this work.

17 Bendler Strasse, }
Berlin, }
February, 1921. }

DR. HELMUTH VON GLASENAPP
Privatdocent an der Universität Berlin.

1. This was named as *Die Lehre vom Karman in der Philosophie der Jainas* (vide *Outlines of Jainism*, p. xvii).—H, R, K.

TRANSLATOR'S NOTE

The “*jīva*” is referred to throughout in the masculine gender for the sake of clearness, following the Sanskrit gender of the word.

LIST OF ABBREVIATIONS

- Aup. = Aupapātikasūtra (Leumann).
Bh. = Bhagavatī (Weber).
Gandhi = Gandhi, Karma-Philosophy.
JS. = Jaina Sūtras (Jacobi).
k. = *karman*.
Kg. = Karmagrantha.
KP. = Karmaṇprakṛti.
Lp. = Lokaparakāśa.
Ps. = Pañcasamgraha.
Tattv. = Tattvārthādhigamasūtra u. Jacobi's Übersetzung derselben.
Utt. = Uttarādhyayanasūtra.
J.R.A.S. = Journal of the Royal Asiatic Society.
ZDMG. = Zeitschrift der Deutschen Morgenlaendischen Gesellschaft (Journal of the German Oriental Society).
-

For the complete titles of the works quoted, see below.

Kgs. are quoted according to volume (I, II) and leaf, KP. according to leaf, Ps. according to page, Lp. and Tattv. according to Chapter and verse.

BOOKS CONSULTED

1. TEXTS.

Karmagrantha, Śrī-Devendrasūriviracita-svopajña-ṭikāyukta. vol. 1. 2. Bhāvnagar, Śrī-Jaina-dharma-prasāraka sabhā. Vikrama Saṃvat 1966-1968.

Karmaprakṛti, Śrī-Śivaśarma-pāda-praṇītā Śrī-Malayagiri-viracita-ṭikā-saṃyuktā. Bhāvnagar, Śrī-Jaina-dharma-prasāraka sabhā. Vikrama Saṃvat 1969. (Sheth Devchand Lālbhāi Jain Pustakoddhār Fund Series. Nr. 17).

Pañcasamgraha, Mūlakarttā Śrī-Candramahattara, ṭikākāra Śrī-Malayagiri, ed. by Paṇḍita Śrāvaka Hīrālāla Haṃsarāja Jāmnagar. Saṃvat 1966. 4 vols.

Aupapātikasūtra, erstes Upāṅga der Jaina, I. Teil Einleitung, Text und Glossar. Von E. Leumann, Leipzig 1883.

Jivaviyāra de Sāntisūri, ed. Guérinot, Journal Asiatique 1902.

Lokaprakāśa, Karttā Śrī-Vinayavijayajī Upādhyāyajī, ed. Paṇḍita Śrāvaka Hīrālāla Haṃsarāja Jāmnagar. Saṃvat 1967. 3 Vols.

Sarvadarśanasamgraha of Mādhavācārya, ed. Apte, Poona 1906 A.D.

Tattvārthādhigamasūtra, Śrīmad-Umāsvātinā racitam, svakṛtabhāṣyasahitam, ed. Keśavlāl Premcand Mody. (Bibl. Indica). Calcutta 1903.

2. TREATISES AND TRANSLATIONS.

Bühler, Georg. On the Indian Sect of the Jainas, translated from the German. Edited with an Outline of Jaina Mythology by Jas. Burgess. London 1903.

Charpentier Jarl. The Leśyā-theory of the Jainas and Ajīvikas.

Colebrooke. H. T. Essays on the Religion and Philosophy of the Hindus. Leipzig 1858.

Gāndhī, Vīrchand R. The Jain Philosophy. Bombay 1911.

„ „ „ The Karma Philosophy. Bombay 1913.

Guérinot, A. La doctrine des êtres vivants dans la religion Jaina (Rev. de l'histoire des Religions, 47. Paris 1903).

Jacobi, H. Atomic theory (Indian). *Encyclopædia of Religion and Ethics*, Vol. 2, p. 199. Edinburg 1909.

„ Eine Jaina-Dogmatik. Umāsvāti's Tattvārthādhigama-Sūtra übersetzt und erläutert. *ZDMG* 60 (1906) 287 ff., 512 ff. (auch als Sonderabdruck erschienen). Leipzig 1906.

„ Jaina Sūtras, translated from Prakrit. 2 vols. (*Sacred Books of the East*, vols. 22, 45). Oxford 1884, 1895.

„ Jainism. *Encyclopædia of Religion and Ethics*, vol. 7, 472.

„ The Metaphysics and Ethics of the Jainas. *Trans. of the Congress for the History of Religion*, Oxford 1908. II, 60.

Jaini, Rickhab Dass. *An Insight into Jainism*. Meerut (o. Jahr.).

Jhaverī, Hīrāchand Līlādhar. *The First Principles of Jain Philosophy*. London 1910.

Schrader, F. Otto. *Über den Stand der indischen Philosophie zur Zeit Mahāvīras und Buddhas*. Strassburg 1902.

Stevenson, Mrs. Sinclair. *Notes on Modern Jainism*. Oxford 1910.

Warren, Herbert. *Jainism, in Western Garb, as a solution to life's great problems*. Madras 1912.

Weber, Albrecht. *Über die heiligen Schriften der Jaina*. *Ind. Studien* 16, 17. Leipzig 1883 f.

„ *Fragment of Bhagavatī*. Berlin 1866-67.

Wilson, H. H. *A Sketch of the Religious Sects of the Hindus*. (*Works ed. Rost*, vol. 1). London 1862.

CONTENTS

	PAGES
The Publishers' Note	v
Foreword by <i>Rev. R. Zimmermann, S. J.</i>	vii-x
Preface to the German Edition by <i>Dr. Helmuth von Glasenapp</i>	xi-xx
Preface to the English Edition by <i>Dr. Helmuth von Glasenapp</i>	xxi
Translator's Note	xxii
List of Abbreviations	xxii
List of Books consulted	xxiii-xxiv

CHAPTER

I. Introduction .. .	1-4
----------------------	-----

THE KARMAN

II. The Karman in itself	5-27
1. The Species of the Karman	5-20
2. The Duration of the Karman	20-23
3. The Intensity of the Karman	24
4. The Quantity of the pradeśas of the Karman	24-27
III. The Karmans in their Relation to the Soul and to one another .. .	28-39
1. Bandha, udaya, sattā	28-38
2. Udiraṇā	38
3. Apavartanā and Udvartanā	38
4. Saṃkrama	39

THE SOUL AND THE KARMAN

IV. The Qualities of the Soul	40-50
1. The States of the Soul	40-43
2. The Faculty of Cognition of the Soul	43, 44
3. The Activity of the Soul	45, 46
4. The <i>leśyās</i>	47-49
5. Belief	49, 50
6. Conduct	50

CHAPTER

V. States of Existence and Classes of Beings	51-61
1. The Animal State of Existence	52-56
2. The Human State of Existence	56, 57
3. The Celestial State of Existence	57-60
4. The Infernal State of Existence	60, 61

SAMSĀRA AND MOKṢA

VI. The Causes of the Karman and the Means for its Annihilation	62-66
1. The Causes of Bondage	62-64
2. The Impeding and Destruction of Karman	65, 66

VII. The Way of Salvation	67-74
1. The Capability of Salvation	67, 68
2. Preliminary Survey of the guṇasthānas	68-70
3. The Attainment of samyaktva	70-72
4. The upāsama-śreṇī	72, 73
5. The kṣapaka-śreṇī	73, 74

VIII. The 14 guṇasthānas	75-92
1. mithyādr̥ṣṭi-guṇasthāna	76, 77
2. sāsavadana-samyagdr̥ṣṭi-guṇasthāna	77, 78
3. samyagmithyādr̥ṣṭi-guṇasthāna	78, 79
4. avirata-samyagdr̥ṣṭi-guṇasthāna	79-81
5. deśavirata-samyagdr̥ṣṭi-guṇasthāna	81, 82
6. pramatta-samyata-guṇasthāna	82, 83
7. apramatta-samyata-guṇasthāna	83, 84
8. zpūrvakarṇa-guṇasthāna	84-86
9. anivṛtti-bādara-samparāya-guṇasthāna	86, 87
10. sūkṣma-samparāya-guṇasthāna	87, 88
11. upaśānta-kaṣāya-vitarāga-chaḍmastha-guṇasthāna	88, 89
12. kṣiṇa-kaṣāya-vitarāga-chaḍmastha-guṇasthāna	89, 90
13. sayogi-kevali-guṇasthāna	90, 91
14. ayogi-kevali-guṇasthāna	91, 92

IX. The State of the Released	93
Index of the <i>termini technici</i>	94-101
Notes by the Editor	102-104
Errata	105

THE DOCTRINE OF KARMAN IN JAIN PHILOSOPHY

I

INTRODUCTION

According to the doctrine of the Jains, the world is everlasting and imperishable, created by no God and governed by no Higher Being. It is subject only to its own laws (*lokasthiti*) and, in spite of the change undergone by its component parts, remains in its essential character unchanged. It is of indeterminable, although limited, dimensions. In shape it is comparable to a symmetrically built man, in whose lower extremities are to be found the hells, whose central portion of the body encloses the animal and the human world, and whose breast, neck and head are composed of the heavens of the gods. Above the world of the gods, to be likened unto a lens, concave below and convex above, is the dwelling-seat of the blessed. The entire world is surrounded by dense layers of air and water. Beyond this is the non-world, the absolutely empty space.

The world consists of five everlasting, imperishable substances (*dravya*) which, through their modifications and the relation in which they stand towards one another, produce the multifarious world-processes. These substances are the following :¹

1. *Ākāśa*, Space. It is the receptacle of all things, but in itself is contained in nothing. Before all *dravyas* it is distinguishable as being also present—as *alokākāśa*—in the non-world, whereas the others exist only in the *loka*. It is composed of an infinite number of space-points (*pradeśa*), which consequently represent the smallest space-units.

2. *Dharma*, Motion. It is a kind of ether, which serves as the medium for movement. In itself it produces no local change, but it is the indispensable preliminary condition for it, as water is for the swimming of a fish.

3. *Adharma* is the medium for rest, the concomitant cause of

¹ Some also add *kāla*, Time, to the substances, although only in a special sense. See Tattv. V. 38.

the inertia of a thing ; like *dharma*, it pervades the cosmos and comprises an innumerable quantity of space-points.¹

4. *Pudgala*, Matter. This exists in an infinite number of the most minute indivisible atoms (*paramāṇu*). Each one of these possesses touch, taste, smell and colour, and can unite itself, after certain laws, with another or several more, till they reach an aggregate (*skandha*), and by that means produce the heterogeneous phenomena of the empiric world. The aggregate can occupy a greater or smaller number of space-points, the atom only one. Matter is found in a gross (*sthūla*) and in a subtle (*sūkṣma*) condition. Numerous *pudgalas* in a subtle state occupy the space of a gross one. The gross bodies alone are impenetrable ; the subtle ones are not so (Tattv. V. 3c.).

5. *Jīva*, the Soul. The *jīva* is distinguished from all other substances mentioned above in that it possesses consciousness and intelligence. There are innumerable souls who, in fact, can influence one another, but who, according to their nature, are quite independent from one another and not connected in some higher unity (*brahman*). Every *jīva* possesses infinite qualities (*guṇa*). For our purpose, only the following eight are of interest :

1. The faculty of omniscience (*kevala-jñāna*).
2. The faculty of absolute undifferentiated cognition (*kevala-darśana*).
3. The superiority over joy and grief (*avyābādha*).
4. The possession of complete religious truth (*samyaktva*) and irreproachable moral conduct (*cāritra*).

¹ *Dharma* and *adharma* have in the past often been falsely interpreted. Colebrooke, who, indeed, only culled from Brahmin sources, declared : " *Dharmāstikāya* : the predicament, virtue : inferrable from a right direction of the organs. *Dharma* is explained as a substance or thing (*dravya*) from which may be concluded, as its effect, the soul's ascent to the region above. *Adharmāstikāya* : the predicament, vice : or the reverse of the foregoing. *Adharma* is that which causes the soul to continue embarrassed with body, notwithstanding its capacity for ascent and natural tendency to soar. (Essays on the Religion, etc., 248.) This erroneous apprehension has found many adherents, even to the present day, although Wilson (Rel. Sects. 308) had already, as long as 80 years ago, given the correct interpretation : " It is not very easy to understand these technicalities, for the etymology of the words is of little avail. *Astikāya* indicates the existence of body, 'Body is' ; whilst *Dharma* signifies virtue, and *Adharma* vice ; but *Dharma* means also peculiar function or office, in which sense it seems to be here intended ; thus *Dharmāstikāya* is defined to be that which facilitates the motion of animate or inanimate bodies, as water for fish. *Adharmāstikāya* is that which impedes or stops their motion." Once for all, the signification of these two termini has now been settled by Jacobi in his translation of Tattv. V. 17 (1906), and the reason that led the Jains to adopt these two substances has been explained.

5. The possession of eternal life (*akṣayasthiti*).
6. Complete formlessness (*amūrtatva*).
7. Complete equality in rank with other *jīvas*.
8. Unrestricted energy (*vīrya*).

All these attributes belong by nature to every soul. In the world, however, comparatively only few souls exist in which they develop to perfection. On the other hand, the majority of all living beings has only restricted knowledge and energy, adheres to false metaphysical doctrines and neglects the laws of morality, experiences joy and grief, possesses the manifold individual qualities, and has only a temporal limited existence. The question as to how it happens that the peculiarities of the *jīva* are so changed into their contrary, is answered by Jainism in the following manner : All the eight *guṇas* can become apparent if the *jīva* is free from all external influences. This, however, can only be the case with few souls. Most of them are not pure, but are infected by something foreign which veils their natural faculties, i.e., hinders them from entering into appearance. This foreign element is the *karman*. *Karman* does not here mean "deed, work", nor invisible, mystical force (*adṛṣṭa*), but a complexus of very fine matter, imperceptible to the senses, which enters into the soul and causes great changes in it. The *kārman*, then, is something material (*karma pudgalam*), which produces in the soul certain conditions, even as a medical pill which, when introduced into the body, produces therein manifold effects.

The fine matter which can become *karman*, fills the entire cosmos. Through the vibration of the particles of the soul, which must necessarily follow when the soul puts into motion the material substrata of its activity, the *pudgalas* are attracted and are drawn to unite themselves to it ; they become *karman* and enter into union with a *jīva*, more intimate than that between milk and water, than between fire and an iron ball. The matter once entered into the soul separates itself into a greater number of particles, the *karma-prakṛtis*, with varying effects. Their number and character are conditional upon the conduct of the *jīva* ; if this is good, the *jīva* assimilates good *karman* species, he "binds" good *karman* ; when bad, he binds bad *karman*. The *karman* may remain latent in the soul for a time without entering into appearance ; but when the right moment arrives it becomes apparent, it realises itself. The duration and intensity of the effect of a *karman* depends upon the state of mind (*adhyavasāya*) at the moment of the assimilation. When its efficacy expires it becomes extinguished.

The soul is eternally infected by matter ; its union with the *karman* has no beginning and, as every moment it is gathering new

matter, it has, in the natural course of things, no ending. The deliverance of the soul from the *karman* is, therefore, only possible by artificial means. Through a series of special processes the *jīva* must hinder the absorption of new *karman* and eliminate the *karman* already accumulated before they come to realisation. If, through the eradication of the physical cause which predisposes him to assimilate certain *karman*, he succeeds in restricting and in the end totally hindering the binding of new *karman*, as well as, through the methodical subjugation of the senses, in annihilating the potential *karman* already in existence, he will become free from all *karman*. Then all obstacles which impede the development of his true nature are automatically overcome; released from the power of the *karman*, he can undisturbedly make manifest his own innate capabilities.

The *karman* doctrine, which in the foregoing has been only briefly sketched, has been formed by Jainism into a remarkable system, accurately worked out in its most minute details. To represent this is my task in the following chapters. We shall at first show the different *karmans* in themselves and in their relation to one another; further on, the conditions which arise in the soul under the influence of the *karmans*; then, the causes which produce the formation of certain *karmans*; and, finally, the way that leads to release from them.

II

THE KARMAN IN ITSELF

The atoms which have become *karman* in the soul can be contemplated from 4 points of view :

1. according to the manner of their effect (*prakṛti*),
2. according to the duration of their effect (*sthiti*),
3. according to the intensity of their effect (*rasa*), and
4. according to their quantity, i.e. according to the number of their *pradeśas*.

Even as an article of confectionery (*modaka*), which is composed of a substance that cures wind in the body through its natural quality annihilates the wind—a sweetmeat composed of a substance that cures the bile, annihilates the bile—a sweetmeat composed of material that destroys phlegm, annihilates phlegm—so the *puḍgalas* which have become *jñānāvaraṇa-karman* veil the knowledge, those changed into *cāritra-mohanīya-karman* disturb the right conduct, etc. Even as the effect of one *modaka* is restricted to one day, of another to two days, and so forth, so the duration of one *karman* is 30 *sāgaropamakotikoṭis*, that of another is 70,¹ and so forth. Even as this pill has a sweet, that a still sweeter taste, so the one *karman* works with a lesser, the other with a greater intensity. And, finally, even as one pill measures 1 *prasṛti*, or 2 *prasṛti*, according to the number of grains that compose it, so also a *karman*-particle has a greater or less dimension according to whether it contains more or less *pradeśas*.²

1. THE SPECIES OF THE KARMAN.²

There are 8 chief or fundamental species (*mūla-prakṛti*) of the *karman*, namely :

1. *jñānāvaraṇa-k*, the *k* which obscures knowledge, (not I)
2. *dārśanāvaraṇa-k*, the *k* which obscures undifferentiated cognition, (that may be judiciously investigated)

¹ Kg I, 3a, II 2b. Wilson 312 *et seq.*

² Kg I, 3b *et seq.*, II 120b. Ps. 265, Lp. X, 145 *et seq.*, Gandhi 13 *et seq.*, Tattv. VIII, 5 *et seq.*

3. *vedanīya-k*, the *k* which produces the feeling of joy and grief,
4. *mohanīya-k*, the *k* which obstructs belief and conduct,
5. *āyus-k*, the *k* which determines the duration of life,
6. *nāma-k*, the *k* which gives the various factors of individuality,
7. *gotra-k*, the *k* which destines family surroundings,
8. *antarāya-k*, the *k* which hinders the *jīva* in his capability of resolution and enjoyment.

Each of these *mūla-prakṛtis* is divided into a number of *uttara-prakṛtis*, sub-species. The latter can, on their part, be separated into yet smaller sub-divisions, so that the entire number of the *karmans* is exceedingly large. For the system, however, only the 8 *mūla* and the 148 *uttara-prakṛtis* are of importance ; I can therefore restrict myself to presenting a summary of these.

I. JÑĀNĀVARAṆA-KARMAN.

The *jñānāvaraṇa-k* obscures the knowledge peculiar to the soul, i.e., it hinders the *jīva* from recognising a thing with its individual attributes. It is divided into 5 *uttara-prakṛtis*, according to the 5 kinds of knowledge :

1. *mati-jñānāvaraṇa-k* which causes the obscuration of the knowledge transmitted through the senses,
2. *śruta-jñānāvaraṇa-k* which produces the obscuration of knowledge acquired by interpreting signs (i.e. words, writings, gestures),
3. *avadhi-jñānāvaraṇa-k* which hinders transcendental knowledge of material things,
4. *manahparyāya-jñānāvaraṇa-k* which hinders transcendental knowledge of the thoughts of others,
5. *kevala-jñānāvaraṇa-k* which obscures the omniscience inherent in the *jīva* by natural disposition.

Of these, the last mentioned *karman* hinders omniscience altogether ; the four others do not always involve, through their realisation, a complete destruction of the corresponding faculties of knowledge, but often produce only greater or less disturbances.

II. DARŚANĀVARAṆA-KARMAN.

The word *darśana* has two different meanings in Jain Philosophy. Firstly, it means : “opinion, doctrine, philosophical system”, and *samyag-darśana* then has the signification “the right view, the true

belief". But, secondly, the word *darśana* has also the meaning "the recognition of a thing in its general outlines or in its notional generality." (Jacobi *ad* Tattv. I, 1), i.e., formaliter indistinct knowledge. Here the *darśana* mentioned in the second place is dealt with : for the sake of brevity and for lack of a better word, we translate it by "undifferentiated cognition". According to the 4 species of undifferentiated cognition¹ there are 4 species of the *darśanāvaraṇa-karman*, namely :

1. *caḥsur-darśanāvaraṇa-k* which produces the obscuration of the *darśana* conditional upon the eye,
2. *acāḥsur-darśanāvaraṇa-k* which causes the obscuration of the undifferentiated cognition, conditional upon the other senses and the organ of thinking,
3. *avadhi-darśanāvaraṇa-k* which causes the obscuration of the transcendental undifferentiated cognition of material things,
4. *kevala-darśanāvaraṇa-k* which hinders the absolute undifferentiated cognition (the counterpart of the omniscience).

The last mentioned *k* hinders completely ; the three others produce under certain circumstances only a disturbance of the respective cognition-faculties.

In addition to these 4 *darśanāvaraṇa-ks* come still 5 others which produce physio-psychological conditions in which the sense-organs are not active, and which, therefore, exclude all possibility of perception. These are the 5 *nidrā-ks*, "sleep-ks", namely :

1. *nidrā-k* which produces a light, pleasant slumber, out of which the sleeper is already aroused by the clicking of finger-nails.
2. *nidrānidrā-k* which produces a deep slumber, out of which the sleeper can only be awakened by being shaken violently,
3. *pracalā-k* which causes a sound sleep, that overtakes a person when sitting or standing upright (cf. *Deśi-kośa* VI, 6),
4. *pracalāpracalā-k* which produces an exceedingly intensive sleep, that overcomes a person while walking,
5. *styānagṛddhī-(styānarddhī-)k* which causes somnambulism, acting in an unconscious state.

¹ A *manahparyāya-darśana* does not exist, because, through the transcendental knowledge of the thoughts of others, the details and not the general outlines are recognised (Kg. I, 22b).

III. VEDANĪYA-KARMAN.

The *vedanīya-k* causes the feeling of pain and pleasure. It has, therefore, 2 sub-species :

1. *sāta-vedanīya-k* which causes a feeling of pleasure, created, e.g. by licking something sweet,
2. *asāta-vedanīya-k* which causes the feeling of pain, such as is produced, e.g., if one is hurt by a sword.

With gods and men the *sāta-vedanīya* is predominant, although, also, with the former at the time of the downfall from the celestial world, and with the latter through cold and heat, death and accident, pain can be produced. Animals and infernal beings experience chiefly the *asāta-vedanīya*, although, also, at the birth of a Jina or on a similar occasion, they can experience a feeling of pleasure.

IV. MOHANĪYA-KARMAN.

The *mohanīya-k* obstructs true faith and right conduct. It is therefore separated into 2 main divisions : disturbance of faith and disturbance of conduct.

(a) *Darśana-mohanīya-karman.*

The *darśana-mohanīya-k* causes a disturbance of the knowledge of the religious truth inherent in the *jīva* by natural disposition. (Here "*darśana*" is employed in another sense than in its application as *darśanāvarāṇa*, see p. 7). According as to whether the disturbance is an absolute or a partial one, 3 kinds of this *k* are to be distinguished :

1. *mithyātva-k*. This causes complete unbelief or heterodoxy. If it realises itself, the *jīva* does not believe in the truths as proclaimed by Mahāvīra ; he believes false prophets to be saints and enjoins false doctrines.
2. *samyagmithyātva-(miśra-)k*. This produces a mixed belief, i.e., if it operates the soul waves to and fro betwixt true and false ; it is indifferent to the religion of the Jina and has no predilection for, nor hatred against it.
3. *samyaktva-k*. This induces the correct belief. This *samyaktva* is, however, not the correct faith in its completeness, but only in a preliminary degree ; it is a so-called *mithyātva*, from which the *mithyātva*-quality has been abstracted, a *mithyātva* free from poison (Kg. I. 35a, 113a). The true belief in its perfection is only obtained, when the atoms of the *samyaktva-mohanīya-k* have disappeared, even as milk which is covered by quite clear water only becomes perfectly pure after the water has been poured off.

(b) *cāritra-mohanīya-karman*.

The *cāritra-mohanīya-k* disturbs the right conduct possessed innately by the *jīva*; it hinders the soul from acting according to the religious prescriptions. The disturbance of the conduct is produced through the 16 passions (*kaṣāya*), the 6 non-passions (*nokaṣāya*) and the 3 sexes (*veda*).

(α) The *kaṣāyas*.

The passions are :

- | | |
|---------------------------|---------------------------------|
| 1. <i>krodha</i> , anger, | 3. <i>māyā</i> , deceitfulness, |
| 2. <i>māna</i> , pride, | 4. <i>lobha</i> , greed. |

Each of these is separated into 4 sub-divisions, according to the intensity of their manifestation. Each passion is, there

1. *anantānubandhin* "of life-long duration". It then completely hinders belief and conduct.
2. *apratyākhyānāvaraṇa* "hindering non-renunciation". It makes impossible every renunciation, but allows the existence of true belief. It lasts for one year.
3. *pratyākhyānāvaraṇa* "hindering renunciation". It hinders the beginning of complete self-discipline, but does not prevent the existence of true belief and partial self-discipline (*dśāvīratī*). Its effect lasts for 4 months.
4. *saṃjvalana* "flaming up". It allows complete self-discipline, yet works against the attainment of complete right conduct (*yathākhyāta cāritra*). It lasts a fortnight.

The degrees of strength of the *kaṣāyas* are illustrated by examples. The 4 species of anger are to be likened unto a line drawn in stone, in earth, in dust and in water. The first can only be removed with great effort, each following one always more easily. Likewise also, the life-long enduring anger is only combated in its effect with exceeding strength and difficulty, whilst the effect of the three remaining species accordingly diminishes in power and can, therefore, also more easily be destroyed. The degrees of pride are to be likened unto a pillar of stone, a bone, a piece of wood, and the liana of a *Dalbergia ougeinensis*; the inflexibility correspondingly decreases. The species of deceitfulness are to be compared to a bamboo-root, the horn of a ram, the urine of a cow, and a piece of wood. The crookedness of each of these is removed more easily than in the one preceding it. (The zig-zag line of the cow's urine disappears through the influence of wind and

weather.) The degrees of greed correspond to scarlet colour, to greater or smaller dirt, and to a spot of turmeric, which soil a garment : the scarlet is hardly removable, the dirt with more or less trouble, and the spot of turmeric can be removed with ease.

(β) The *nokaṣāyas*.

The 6 non-passions are :

- | | |
|---|-------------------------------|
| 1. <i>hāsyā</i> , laughing, joking. | firmed prejudicial disliking. |
| 2. <i>rati</i> , improper and confirmed prejudicial liking. | 4. <i>śoka</i> , sorrow. |
| 3. <i>arati</i> , improper and confirmed prejudicial disliking. | 5. <i>bhaya</i> , fear. |
| | 6. <i>jugupsā</i> , disgust. |

All these 6 emotions are *cāritra-mohanīyas*, because the soul which is subjected to them, is hindered through them in the practice of right conduct. The mere sensation of pain and pleasure has not this retarding effect ; that is why one must distinguish between the *vedanīyas* and the *nokaṣāyas*.

(γ) The *vedas*.

Also the sex-passion hinders the *jīva* from obeying the laws and from practising self-discipline. It is of three-fold variety, according to the three species of sexes.

1. *puruṣa-veda*, the male sex and corresponding sex-passion. Through this, in the man the desire for union with a female is produced, in the same way that through the phlegm desire for something sour is awakened. It is like a straw-fire ; as with the burning of grass the fire blazes and soon becomes extinguished, so also man has at first an exceedingly strong desire, which disappears as soon as his lust is satisfied.
2. *strī-veda*, the female sex and corresponding sex-passion. Through this, in a woman the desire for union with a man is excited, as through the bile the desire for something sweet. It is like the burning of dung ; as the dung-hill only glimmers so long as it is covered, but through violent shaking grows into a continually greater conflagration, so also the desire in the woman is weak so long as she is untouched, but grows into immensity through the enjoyment of intercourse.
3. *napuṃsaka-veda*, the third sex and corresponding sex-passion. To the third sex belong all those beings who have

no sexual organs. The sexual desire is with them exceedingly strong, because it is directed towards men and women. The effect of the *napuṃsaka-veda* therefore corresponds to that of bile and phlegm, which together produce the desire for *majjikā*=*mārjikā*, probably=*mārjitā*, curdled milk with sugar and spices (?) Or, it is to be compared to the burning of a town, which lasts long and finds no satisfaction.

All *cāritra-mohanīyas* are produced through corresponding *kar-mans*. *Cāritra-mohanīya-karman* has accordingly 25 *uttara-prakṛtis*, the *mūla-prakṛti mohanīya-k* in all 28 *uttara-prakṛtis*.

V. ĀYUS-KARMAN.

The *āyus-k* confers on a being a certain quantum of life in one of the 4 states of existence. One therefore distinguishes :

1. *deva-āyus*, the celestial *āyus*,
2. *manuṣya-āyus*, the human *āyus*,
3. *tiryag-āyus*, the animal *āyus*,
4. *nāraka-āyus*, the infernal *āyus*.

The *āyus-k* bestows a certain quantity of life, but not a definite number of years of life. For, as with a sponge, the quantity of water that it absorbs is determined, but not the time it takes to leave it, so also the quantum of life is determined, but not the time occupied in its consumption. The word *āyus* would, therefore, be approximately interpreted by "quantity of life", "quantity of vitality"; but it is better to leave it untranslated as a *terminus technicus*. The *āyus* of the new existence is always bound during the life immediately preceding it, especially in the 3rd, 9th, or 27th part or within the last 48 minutes of it (Lp. III, 88)

VI. NĀMA-KARMAN.

The *nāma-k* causes the individual diversities of the *jīvas*. It is divided into 93 *uttara-prakṛtis*, which are mostly quoted in a definitely fixed succession in 4 groups (*piṇḍa-prakṛtis*, *pratyeke-prakṛtis*, *trasa-daśaka*, *sthāvara-daśaka*). They are the following :

(a) The 65 *piṇḍa-prakṛtis*.

4 States of Existence.

1. *deva-gati-nāma-k* bestows the celestial state of existence,
2. *manuṣya-gati-n-k* bestows the human state of existence,
3. *tiryag-gati-n-k* bestows the animal state of existence,
4. *nāraka-gati-n-k* bestows the infernal state of existence.

5 Classes of Beings.

5. *ekendriya-jāti-n-k* causes birth as a being with 1 sense,
6. *dvīndriya-jāti-n-k* causes birth as a being with 2 senses,
7. *trīndriya-jāti-n-k* causes birth as a being with 3 senses,
8. *caturindriya-jāti-n-k* causes birth as a being with 4 senses,
9. *pañcendriya-jāti-n-k* causes birth as a being with 5 senses.

5 Bodies.

10. *audārika-śarīra-n-k* gives the gross physical body peculiar to animals and men.
11. *vaikriya-śarīra-n-k* gives the transformation body which consists of fine matter, a body that changes in form and dimension. This body exists by nature in gods, infernal beings and certain animals; men can attain it through higher perfection.
12. *āhāraka-śarīra-n-k* gives the translocation body. This body consists of good and pure substance and is without active and passive resistance. It is created for a short time by an *apramatta-saṃyata*—ascetic, in order to seek for information concerning intricate dogmatic questions from an *arhat* who is in another part of the world, whilst his own physical body remains in its original place.
13. *taijasa-śarīra-n-k* gives the fiery body. This body consists of fire-*pudgalas* and serves for the digestion of swallowed food. It can also be used by ascetics to burn other beings or things.
14. *kārmaṇa-śarīra-n-k* gives the *karman*-body. This body is the receptacle for *karman*-matter. It changes every moment, because new *karman* is continually assimilated by the soul and the already existing one is consumed. Accompanied by it, the *jīva* at death leaves his other bodies and betakes himself to the place of his new birth, where the *karman*-body then forms the basis of the newly produced other bodies.

Of these 5 bodies each succeeding one is finer than the one preceding it, but contains more material points than it; it is therefore denser (Tattv. II, 38, 39). Every *saṃsārīn* is always connected with a fiery and a *karman*-body, but can, in addition, still possess one or two other bodies.

3 Chief and Secondary Parts of the Bodies.

The *aṅgopāṅga-n-ks* cause the origin of the chief parts of the bodies (arms, legs, back, breast, belly, head) and their limbs (fingers

etc.). The fiery and the *karman*-body have no parts ; that is why there are only 3 *aṅgopāṅga-n-ks*, namely :

15. *audārika-aṅgopāṅga-n-k* which produces the chief and secondary parts of the physical body,
16. *vaikriya-aṅgopāṅga-n-k* which produces the chief and secondary parts of the transformation body,
17. *āhāraka-aṅgopāṅga-n-k* which produces the chief and secondary parts of the translocation body.

5 Bindings.

The *bandhana-n-ks* procure that the newly seized *pudgalas* of a body are united with those formerly assimilated ones of it into an organic entity, as wooden sticks through an adhesive substance. According to the 5 bodies there are 5 binding-*ks* :

18. *Audārika-bandhana-n-k* procures the binding of the physical body.
19. *vaikriya-bandhana-n-k* procures the binding of the transformation body.
20. *āhāraka-bandhana-n-k* procures the binding of the translocation body.
21. *taijasa-bandhana-n-k* procures the binding of the fiery body.
22. *kārmaṇa-bandhana-n-k* procures the binding of the *karman* body.

Instead of 5 *bandhanas* some adopt 15, by not only taking into consideration the binding of the single parts of the body to one another, but also the binding of the parts of one body with one or two others (e.g. *audārika-taijasa-kārmaṇa-bandhana*). This division plays no rôle in the system, and therefore needs no notice here.

5 *saṃghātanas*.

The *saṃghātana-n-ks* cause the *pudgalas* of the different bodies to bind one another ; they scrape them together as a rake (*dantālin*), gathers together grass that is scattered about. According to the 5 bodies there are 5 *saṃghātana-n-ks*.

23. *audārika-saṃghātana-n-k* procures the flocking together of the *pudgalas* of the physical body.
24. *vaikriya-saṃghātana-n-k* procures the flocking together of the *pudgalas* of the transformation body.
25. *āhāraka-saṃghātana-n-k* procures the flocking together of the *pudgalas* of the translocation body.
26. *taijasa-saṃghātana-n-k* procures the flocking together of the *pudgalas* of the fiery body.

27. *kārmaṇa-saṃghātana-n-k* procures the flocking together of the *puḍgalas* of the *karman*-body.

6 Firmnesses of the joints.

The *saṃhanana-n-k* unites the bones of the physical body with one another. According to the firmness of the joining, 6 *karmans* are to be distinguished, which produce a more or less strong joining of the joints :

28. *vajra-ṛṣabha-nārāca-saṃhanana-n-k* gives an excellent joining. The two bones are hooked into one another ; through the joining a tack (*vajra*) is hammered ; and the whole is surrounded by a bandage.
29. *ṛṣabha-nārāca-saṃhanana-n-k* gives a joining not so firm as the preceding one, because the tack is missing.
30. *nārāca-saṃhanana-n-k* gives a joining which is still weaker, because the bandage is missing.
31. *ardha-nārāca-saṃhanana-n-k* gives a joining which is on one side like the preceding one, whilst on the other the bones are simply pressed together and nailed.
32. *kīlikā-saṃhanana-n-k* gives a weak joining, by which the bones are merely pressed together and nailed.
33. *sevārta-* (or *chedapṛṣṭha-*) *saṃhanana-n-k* gives quite a weak joining, by which the ends of the bones only touch one another.

The *saṃhananas* play a great rôle in Jain dogmatics. Only the first four make a meditation possible (Tattv. IX, 27) ; only the best i.e., the 1st joining of the joints, permits the highest kind of concentration which precedes salvation.

6 Figures.

The *saṃsthāna-n-ks* determine the stature of a being, that is to say :

34. *samacaturasra-saṃsthāna-n-k* causes the entire body to be symmetrically built.
35. *nyagrodhaparimaṇḍala-saṃsthāna-n-k* causes the upper part of the body to be symmetrical, not the lower.
36. *sādi-saṃsthāna-n-k* makes the body below the navel symmetrical and above it unsymmetrical.
37. *kubja-saṃsthāna-n-k* makes the body hunchbacked, i.e., hands, feet, head and neck symmetrical, breast and belly unsymmetrical.

38. *vāmana-saṁsthāna-n-k* dwarf-like, i.e. breast and belly symmetrical, hands, feet etc. unsymmetrical.
 39. *huṇḍa-saṁsthāna-n-k* makes the entire body unsymmetrical.

The conception of symmetry is explained in the following way : One imagines a man sitting in the *paryāṅka*-posture¹, i.e. crossing the legs and placing the hands over the navel. If one imagines that the two knees are joined by a line, and from the right shoulder to the left knee, and from the left shoulder to the right knee, and from the forehead to the hands, a straight line is drawn, one gets four lines. If these are equal to one another, symmetry is apparent ; if they are not so, one of the other 5 *saṁsthānas* results.

Gods have only the first, infernal beings and *jīvas* who have been produced through coagulation only the 6th figure ; in the case of animals and men (also of *kevalins*) all 6 *saṁsthānas* are to be found.

5 Colours.

40. *kṛṣṇa-varṇa-n-k* gives a colour which is black, like a *rāja-paṭṭa*-diamond.
 41. *nīla-varṇa-n-k* gives a colour which is dark, blue-green, like an emerald.
 42. *lohita-varṇa-n-k* gives a colour which is red, like vermillion.
 43. *hāridra-varṇa-n-k* gives a colour which is yellow, like turmeric.
 44. *sita-varṇa-n-k* gives a colour which is white, like a shell.

Other colours, such as brown etc., are produced by mixing. Black and green are considered as being pleasant (?), the others as unpleasant colours.

2 Odours.

45. *surabhi-gandha-n-k* produces pleasant odours (e.g., that of camphor).
 46. *durabhi-gandha-n-k* produces unpleasant odours (e.g., that of garlic).

5 Tastes.

47. *tikta-rasa-n-k* gives a bitter taste (like that of the *nimba*-fruit).
 48. *kaṭu-rasa-n-k* gives a biting taste (like that of ginger).

¹ "syāj jaṅghayor adhobhāge pādopari kṛte sati
 paryāṅko nābhigottānadakṣiṇottarapūṇikāḥ."

Hemacandra, *Yogaśāstra* IV, 124 (126).

49. *kaṣāya-rasa-n-k* gives an astringent taste (like that of *bibhītakā*).
 50. *amla-rasa-n-k* gives a sour taste (like that of tamarind).
 51. *madhura-rasa-n-k* gives a sweet taste (like that of sugar).

The salt taste is produced by a combination of the sweet taste with another. Bitter and biting tastes are considered unpleasant, the others pleasant.

8 Touches.

52. *guru-sparśa-n-k* causes a thing to be heavy, like an iron ball.
 53. *laghu-sparśa-n-k* causes a thing to be light, like motes in a sunbeam.
 54. *mṛdu-sparśa-n-k* causes a thing to be smooth, like a *tinisa-tendril*.
 55. *khara-sparśa-n-k* causes a thing to be rough, like stone.
 56. *śīta-sparśa-n-k* causes a thing to be cold, like snow.
 57. *uṣṇa-sparśa-n-k* causes a thing to be warm, like fire.
 58. *snigdha-sparśa-n-k* causes a thing to be adhesive, like oil.
 59. *rūkṣa-sparśa-n-k* causes a thing to be dry like ashes.

Heavy, hard, dry, cold are considered to be unpleasant touches, the others pleasant.

4 Ānupūrvīs.

The *ānupūrvī-n-k* causes that the *jīva*, when one existence is finished, goes from the place of death in the proper direction to the place of his new birth. According to the 4 states of existence (celestial, human, animal, infernal) there are 4 *ānupūrvī-ks*, namely :

- | | |
|-----------------------------------|----------------------------------|
| 60. <i>deva-ānupūrvī-n-k</i> , | 62. <i>tiryag-ānupūrvī-n-k</i> , |
| 61. <i>manuṣya-ānupūrvī-n-k</i> , | 63. <i>naraka-ānupūrvī-n-k</i> . |

2 Gaits.¹

64. *praśasta-vihāyogati-n-k* causes a being to move in a pleasant manner, as, e.g., oxen, elephants and geese do.
 65. *apraśasta-vihāyogati-n-k* causes an ugly manner of motion, as, e.g., one finds with camels and asses.

(b) The 8 *pratyeka-prakṛtis*.

66. *parāghāta-n-k* gives superiority over others. It endows the capability of injuring or vanquishing others ; on the other

¹ The terminus "*vihāyogati*" (literally "passage through the air-space") has been chosen by the Jains, in order to avoid a confusion with "*gati*" ("going", "state of existence").

- hand, it prevents one from being injured or overcome by others.
67. *ucchvāsa-n-k* bestows the capability of breathing.
 68. *ātāpa-n-k* causes the body of a being not in itself hot to emit a warm splendour.
 69. *uddyota-n-k* causes the transformation-body of the gods and ascetics, as well as moon, stars, precious stones, herbs and shining insects to emit a cold lustre.
 70. *agurulaghu-n-k* makes a being neither heavy nor light, i.e., causes it to possess neither absolute weight nor absolute lack of it.
 71. *fīrthakara-n-k* procures the position of a prophet of the Jain religion.
 72. *nirmāṇa-n-k* causes the formation of the body, i.e., it causes the members of a being to be in their right place.
 73. *upaghāta-n-k* causes self-annihilation. It produces that the parts of the body of a being (e.g. the uvula in the throat) cause its death.

(c) The 10 *trasa-prakṛtis*.

74. *trasa-n-k* gives a voluntarily movable body (counterpart No. 84).
75. *bādara-n-k* gives a gross body (counterpart No. 85).
76. *paryāpta-n-k* causes the complete development of the organs (*karāṇa*) and capacities (*labdhi*) of nourishment, of the body, of the senses, of breathing, of speech, and of thought (counterpart No. 86).
77. *pratyeke-n-k* causes the being to possess an individual body (counterpart No. 87).
78. *sthira-n-k* causes the teeth, bones, etc., to be firm (counterpart No. 88).
79. *śubha-n-k* causes the parts of the body above the navel to be beautiful, so that, some one whom one touches with the head is glad (counterpart No. 89).
80. *subhaga-n-k* causes some one to whom one is not under an obligation to be sympathetic to one (counterpart No. 90).
81. *susvara-n-k* bestows a voice which is melodious (counterpart No. 91).
82. *ādeya-n-k* causes that some one is suggestive, so that his speech meets with approbation and belief (counterpart No. 92).

83. *yaśaḥkīrti-n-k* grants honour and glory (counterpart No. 93).

(d) The 10 *sthāvara-prakṛtis*.

84. *sthāvara-n-k* causes that the body (of plants and elementary beings) cannot be moved voluntarily (counterpart No. 74).
 85. *sūkṣma-n-k* gives (to elementary beings) a subtle body, imperceptible to our senses (counterpart No. 75).
 86. *aparyāpta-n-k* causes that the organs or faculties of a being do not attain full development, but remain undeveloped (counterpart No. 76).
 87. *sādhāraṇa-n-k* gives (to plants etc.) a body in common with others of their species (counterpart No. 77).
 88. *asthira-n-k* causes that ears, brows, tongue, etc. are flexible (counterpart No. 78).
 89. *aśubha-n-k* causes that all parts of the body, below the navel are considered to be ugly, so that somebody who is touched by the foot feels this to be unpleasant (counterpart No. 79).
 90. *durbhaga-n-k* makes the *jīva* unsympathetic (counterpart No. 80).
 91. *duḥsvara-n-k* makes the voice ill-sounding (counterpart No. 81).
 92. *anādeya-n-k* makes the *jīva* unsuggestive (counterpart No. 82).
 93. *ayaśaḥkīrti-n-k* causes dishonour and shame (counterpart No. 83).

VII. GOTRA-KARMAN.

The *gotra-k* destines the rank occupied by a person through his birth. That is to say :

1. *uccair-gotra-k* bestows high family surroundings.
2. *nīccair-gotra-k* bestows low family surroundings.

VIII. ANTARĀYA-KARMAN.

The *antarāya-k* hinders the energy (*vīrya*) of the *jīva* in a five-fold manner :

1. *dāna-antarāya-k* hinders dispensing alms. When it operates a person who knows the merit in giving and who has something to give away, is not capable to give it, although there is someone worthy of the gift.

2. *lābha-antarāya-k* hinders receiving. When it operates, a person is not capable of receiving a present, although a friendly giver and a suitable present are there, and the demand for the latter has been effective.
3. *bhoga-antarāya-k* hinders the enjoyment of something which can only be taken once (such as eating and drinking).
4. *upabhoga-antarāya-k* hinders the enjoyment of something which can be repeatedly used (such as a dwelling, clothing, women).
5. *vīrya-antarāya-k* hinders the will-power. When it operates, even a strong, full-grown man is incapable of bending a blade of grass.

The total number of the *karman*-species is as follows :

I	<i>jñānāvaraṇa-ks</i>	5
II	<i>darśanāvaraṇa-ks</i>	9
III	<i>vedanīya-ks</i>	2
IV	<i>mohanīya-ks</i>	28
V	<i>āyus-ks</i>	4
VI	<i>nāma-k-s</i>	93 + 12
VII	<i>gotra-ks</i>	2
VIII	<i>antarāya-ks</i>	5
Total		148

This is the total number of the *karma-prakṛtis* which can exist in *potentia* (*sattā*).

If the realisation (*udaya*) of the *ks* is taken into consideration, the entire number amounts only to 122. The 5 *bandhana-n-ks* and the 5 *saṃghātana-n-ks* are in that case not included as they are then thought to exist *implicite* in the 5 *śarīra-n-ks*. The colour, odour, taste and touch *ks* are only reckoned as 4 species (instead of 20), because the sub-divisions are not taken into consideration.

The total number of the *ks* which can be newly assimilated by the soul is assumed to be 120. The two *mohanīya-ks* "*samyagmithyātva*" and "*samyaktva*" cannot, it must be noted, be bound by the *jīva*, because they are, according to their nature, merely reduced *mithyātva*. They must be therefore subtracted from the 122 *ks* of the *udaya*, so that the total number of the *ks* in *bandha* is 120.

The *karma-prakṛtis* can be classified into groups from different aspects. I give here only the most important of these classifications (according to Kg II, 1 *et seq.*), the others follow by themselves out

of the mutual relation of the *prakṛtis* in *bandha*, *udaya*, *sattā* (see below).

Sarva-ghāti-karmans are those kinds of *karman* which completely destroy the qualities peculiar to the soul. They are 20, namely : the veilings of omniscience and absolute undifferentiated cognition, the 5 species of sleep, the 12 first passions, and unbelief.

Deśa-ghāti-karmans are *karma-prakṛtis* which do not completely, but only in a greater or less measure, destroy the qualities of the soul. There are 25 of them : the 4 first veilings of knowledge, the 3 first veilings of undifferentiated cognition, the 4 last passions, the 9 non-passions, and the 5 hindrances.

Aghāti-karmans destroy no property of the soul, either wholly or partially. These are the 75 *ks* which remain (120 — 20 — 25).¹

There are 42 good *karman-species* (*puṇya-prakṛtis*) : (3) celestial state of existence, *ānuṣṭurvī*, *āyus* ; (3) human state of existence, *ānuṣṭurvī*, *āyus* ; high family surroundings ; pleasure ; (4) movable, gross developed, individual body ; (3) firm, beautiful, sympathetic ; melodious ; suggestive ; fame ; the five bodies ; the 3 limbs ; the best firmness of the joints ; the best figure ; annihilation of others ; breathing ; warm splendour ; cold lustre ; not light-not heavy ; *tīrthakara* ; formation ; animal *āyus* ; 5-sensed class beings ; good gait ; good odour ; good colours ; good tastes ; and good touches.

Bad *karman-species* (*pāpa-prakṛtis*) are the 82 remaining ones.²

2. THE DURATION (*sthiti*) OF THE KARMAN

Kg. II 122b et seq. Ps. 513 et seq. Tattv. VIII 15 et seq. Utt. 33, 21 et seq. Gandhi 71 et seq.

For the understanding of the duration of the *karman* communicated in the following, a few remarks on the division of time according to the Jain doctrine are advisable.

The lowest unit of time is the *samaya*. Innumerable *samayas* form an *āvalikā*. 16,777,216 *āvalikās* equal 1 *muhūrta* (48 minutes of European time). 30 *muhūrtas* make one day. Out of the days are formed weeks, months and years in the ordinary Indian way. The number of years can be expressed in words up to a number containing 77 cyphers. Beyond that, it is *asaṃkhyeya* (indefinable) and can only be represented by comparisons. An innumerable quantity of years is called a "*palyopama*", 10 *koṭākoṭi* (1,000,000,000,000,000) of *palyopamas* are 1 *sāgaropama*. 10 *koṭākoṭi* of *sāgaropamas* comprise 1

¹⁻² As with the *bandha*, the total number of the *prakṛtis* is here assumed to be 120.

utsarpiṇī (ascending period of time); the same number of *sāgaropamas* measures 1 *avararpiṇī* (descending period of time). Infinite *utsarpiṇīs* and *avararpiṇīs* form 1 *pudgalaparāvarta*.¹

The following table gives the highest and the lowest *sthiti* of each *karman*. In it the following abbreviations are employed: *k* = *koṭi*, *kk* = *koṭākoṭi*, *po* = *palyopama*, *so* = *sāgaropama*. The Sanskrit word “*antar*” e.g. in *antarmukūrta* “a space of time within 48 minutes”, i.e. less than 48 minutes, is expressed by the sign <.

			Maximum	Minimum.
I	5	Veilings of knowledge ..	30 <i>kkso</i>	< 1 <i>muhūrta</i>
II	4	Veilings of undifferentiated cognition	30 <i>kkso</i>	< 1 <i>muhūrta</i>
	5	Sleeps	30 <i>kkso</i>	3/7 <i>so</i>
III		Sensation of pleasure	15 <i>kkso</i>	12 <i>muhūrta</i>
		Sensation of pain	30 <i>kkso</i>	3/7 <i>so</i>
IV		Unbelief	70 <i>kkso</i>	1 <i>so</i>
	12	Passions	40 <i>kkso</i>	4/7 <i>so</i>
		Up-flaming anger	40 <i>kkso</i>	2 <i>māsa</i>
		Up-flaming pride	40 <i>kkso</i>	1 <i>māsa</i>
		Up-flaming deceitfulness ..	40 <i>kkso</i>	1 <i>pakṣa</i>
		Up-flaming greed	40 <i>kkso</i>	< 1 <i>muhūrta</i>
		joking, liking	10 <i>kkso</i>	1/7 <i>so</i>
		disliking, sorrow, fear, disgust	20 <i>kkso</i>	2/7 <i>so</i>
		male sex	10 <i>kkso</i>	8 years
		female sex	15 <i>kkso</i>	3/14 <i>so</i>
		third sex	20 <i>kkso</i>	2/7 <i>so</i>
V		infernal <i>āyus</i>	33 <i>so</i>	10,000 years
		animal <i>āyus</i>	3 <i>so</i>	256 <i>āvalikās</i>
		human <i>āyus</i>	3 <i>so</i>	256 <i>āvalikās</i>
		celestial <i>āyus</i>	33 <i>so</i>	10,000 years
VI		infernal state of existence ..	20 <i>kkso</i>	2000/7 <i>po</i>
		animal state of existence ..	20 <i>kkso</i>	2/7 <i>so</i>
		human state of existence ..	15 <i>kkso</i>	3/14 <i>so</i>

¹ Comp. Prof. Jacobi's notes to Tattv. IV, 15. *Utsarpiṇī* is a period of time at the beginning of which the moral etc. state of the world is very bad, but gradually improves till at the end of that period the culminating point of the good state is reached. Thereupon, immediately follows the *avararpiṇī* which begins with the best state and ends with the worst. *Utsarpiṇī* and *avararpiṇī* follow one another in endless succession. *Palyopama*, *sāgaropama*, *pudgalaparāvarta* are explicitly explained in Kg I 163b et seq., II 83a et seq. The entire doctrine of time is minutely treated in Lp *sarga* 28 et seq. See also F. O. Schrader “Über den stand der indischen Philosophie zu zeit Mahāvīras und Buddhas” (p. 61) and W. Kirfel, “Die Kosmographie der Inder” p. 337 et seq.

	Maximum	Minimum.
celestial state of existence ..	10 kkso	2000/7 po
1-sensed class of beings ..	20 kkso	2/7 so
2-3-4 sensed class of beings ..	18 kkso	9/35 so
5-sensed class of beings ..	20 kkso	2/7 so
physical, fiery, <i>karman</i> body ..	20 kkso	2/7 so
transformation body ..	20 kkso	2000/7 po
translocation body ..	<1 kkso	<1 kkso
1. firmness (of the joints) and figure	10 kkso	1/7 so
2. firmness (of the joints) and figure	12 kkso	6/35 so
3. firmness (of the joints) and figure	14 kkso	7/35 so
4. firmness (of the joints) and figure	16 kkso	8/35 so
5. firmness (of the joints) and figure	18 kkso	9/35 so
6. firmness (of the joints) and figure	20 kkso	2/7 so
black colour	20 kkso	2/7 so
green colour	17½ kkso	2/7 so
red colour	15 kkso	2/7 so
yellow colour	12½ kkso	2/7 so
white colour	10 kkso	1/7 so
pleasant odour	10 kkso	1/7 so
unpleasant odour	20 kkso	2/7 so
bitter taste	20 kkso	2/7 so
biting taste	17½ kkso	2/7 so
astringent taste	15 kkso	2/7 so
sour taste	12½ kkso	2/7 so
sweet taste	10 kkso	1/7 so
heavy, rough, cold, dry (touch)	20 kkso	2/7 so
light, smooth, warm, adhesive ..	10 kkso	1/7 so
infernal <i>ānupūrvī</i>	20 kkso	2000/7 po
animal <i>ānupūrvī</i>	20 kkso	2/7 so
human <i>ānupūrvī</i>	15 kkso	3/14 so
celestial <i>ānupūrvī</i>	10 kkso	2000/7 po
pleasant gait	10 kkso	1/7 so
unpleasant gait	20 kkso	2/7 so
annihilation of others, breath- ing, warm splendour, cold lustre, "not heavy—not light"	20 kkso	2/7 so
<i>tīrthakara</i>	<1 kkso	<1 kkso
formation, self-annihilation ..	20 kkso	2/7 so

		Maximum	Minimum
	movable, gross, developed, individual (body) ..	20 kkso	2/7 so
	firm, beautiful, sympathetic, melodious, suggestive ..	10 kkso	1/7 so
	fame	10 kkso	8 muhūrta
	fine, common, undeveloped ..	18 kkso	9/35 so
	flexible, ugly, unsympathetic, immovable, ill-sounding, unsuggestive, shame ..	20 kkso	2/7 so
VII	high family surroundings ..	10 kkso	8 muhūrta
	low family surroundings ..	20 kkso	2/7 so
VIII	5 hindrances	30 kkso	<1 muhūrta

The duration of the *nāma-ks* viz. limbs, binding, *saṃghātana* is equivalent to that of the respective body-*ks*. The unequal length of the minimum durations depends upon the disappearing of the *ks* in the *guṇasthānas* (see below). With most of the *ks*, the minimum duration is arrived at by dividing the maximum *sthiti* of the *k* in question by the maximum *sthiti* of unbelief. There are, however, many exceptions to this.

With the different *karmans* a definite *abādhā-kāla* is assumed, i.e. an interval during which the *k* is existing, but is not practising its molesting effect. One arrives at that if one puts 100 years instead of 1 *koṭākoṭi* of *sāgaropamas*. The maximum *abādhā* of the veils of knowledge amounts, therefore, to 3000 years, that of the passions, to 4000 years, etc., (and) the *abādhā* of the minimum *sthiti* with all *prākṛtis* to less than 48 minutes (Kg II 25a. 32a).

About *sthiti* and *abādhā* there are still a number of other special regulations which in this connection can just as little be discussed as the differences of opinion which exist between the several teachers concerning the duration of the *karmans*.

The maximum-duration of all *ks*, even of the good ones, with the exception of the celestial, human and animal *āyus* is considered as bad, the minimum duration as good. Those of the 3 *āyus* mentioned are always considered as good. The duration of the *karmans* of a *jīva* is dependent on the tenure of his mind (*adhyavasāya*), and, therefore, on the strength of the *kaṣāyas*. The more sinful a being is, the larger is the *sthiti* of the *karman*; the purer the being is, the smaller is the *sthiti*. Of the 3 *āyus* mentioned, however, the sinful is binding a smaller, the pure a larger *sthiti*.

3. THE INTENSITY (*rasa* or *anubhāga*) OF THE KARMAN (Kg. II, 52b., Ps. 564.

Just as the *nimba* fruit has in the different kinds of preparation a more or less bitter, a sweet dish a more or less sweet taste, so, likewise, the *karman* practises its effect, according to circumstances, in a more or less intense manner. The intensity of the effects of the *karman* corresponds to the compactness or the *karman*-matter ; it is conditional upon the weakness of strength of the *kaṣāyas*. According to the 4 degrees of the passions, 4 degrees of the strength of the *karman* are recognised.

With the bad *prakṛtis* the strongest, the 4th degree of the *rasa* is produced by the most violent passions, those of life-long duration. The 3rd degree is caused by the *apratyākhyānāvaraṇa-kaṣāyas*, the 2nd by the *pratyākhyānāvaraṇa-kaṣāyas*, the 1st (the weakest) by the flaming-up passions. With the good *karman*-species the *saṃjvalanas* cause the 4th (the strongest), the *pratyākhyānāvaraṇa-kaṣāyas* the 3rd, the *apratyākhyānāvaraṇa-kaṣāyas* the 2nd (the weakest) degree. A *rasa* of the 1st degree does not exist with the good *prakṛtis*. Of the bad *prakṛtis* only 17 have the *rasa* of the 1st degree, namely the 5 hindrances, the first 4 veilings of knowledge, the first 3 veilings of undifferentiated cognition, male sex, and the flaming-up passions ; the other bad *prakṛtis* have, like the good ones, only a *rasa* of the 2nd, 3rd and 4th degree. The reason for the absence of the 1st degree in the case of most of the *karman*-species is their peculiar arrangement in the *guṇasthānas*, of which more will be said later.

The different *rasa* of a *karma-prakṛti* can be exemplified most clearly by the *deśaghātis*. The 4 first veilings of knowledge, for instance, are working so strongly at the *anubhāga* of the 4th and 3rd degrees that knowledge is quite impossible, at the intensity of the 2nd degree they hinder knowledge totally or partially, at the *rasa* of the 1st degree only partially (Kg. II, 56b).

The more sinful a *jīva* is, the longer the duration of his *karman*, the stronger the effect of his bad, the weaker that of his good *prakṛtis*, whilst with an increased purity the duration of the bound *karman* and the intensity of the bad *prakṛtis* decrease and the *rasa* of the good *prakṛtis* grows (Kg. II, 43b).

4. THE QUANTITY OF THE PRADEŚAS OF THE KARMAN. (Kg. II, 68b seq., Ps. 584 seq., Tattv. VIII, 25).

The atoms are, according to the number in which they are found together, divided into categories (*vargaṇā*). Atoms which are found

alone, from the 1st *vargaṇā*, aggregates (*skandha*) of 2 atoms the 2nd *vargaṇā* and so forth.

A *vargaṇā* the aggregates of which are comprising a certain minimum of *pradeśas*¹ and which is according to its condition (*pariṇāma*), in not too high a degree gross (*sthūla*), can be assimilated by the *jīva* to the physical body. This is the minimum-*audārika-vargaṇā*. If one adds an atom to each aggregate of the *vargaṇā*, one obtains the 2nd *audārika-vargaṇā*, which is somewhat fine, but more compact than the preceding one. If one continues in this way, one finally obtains the maximum *audārika-vargaṇā*. If one atom is added to each *skandha* of the latter, there results the minimum *audārika-agrahaṇa-vargaṇā* : the complex is not gross enough and contains too many atoms in order to be capable of being assimilated to the physical body. Again, to each aggregate an atom is added till the maximum *audārika-agrahaṇa-vargaṇā* results ; still one atom more, and the complex contains enough atoms and possesses a sufficient degree of subtlety (*sūkṣma-pariṇāma*), in order to be capable of forming the minimum *vargaṇā* for the transformation-body. On the maximum-*vargaṇā* follow again *vaikṛtya-agrahaṇa-vargaṇās*, and then in constant change the *grahaṇa*-and *agrahaṇa-vargaṇās* of the translocation-body, of the fiery body, of the speech, of the breath, of the thinking organ, and finally of the *karman*.

From the preceding result two essential peculiarities of the *karman*-complexes, through which these are distinguished from the other kinds of the *vargaṇās*, which the *jīvas* assimilate. Firstly the *karma-vargaṇās* are exceedingly fine, finer even than those which the *jīva* requires for speaking, breathing and thinking. And, secondly, a *karman* aggregate surpasses in regard to the quantity of atoms of which it consists, all other *skandhas*.

About the condition of the *karman*-aggregates, we further learn, that there exist with them 2 odours, 5 colours, 5 tastes, and only 4 touches, namely cold, warm, adhesive, and rough (whilst with the *skandhas* of the physical body all 8 *sparsas* are found).

The *jīva* assimilates *karman*-matter which is within his own *pradeśas*, not matter lying outside of them, just as fire only seizes inflammable material which is lying within its reach. Every part of the soul is, therefore, filled with *karma-pudgalas*, which, if the necessary conditions are fulfilled, adhere to the *jīva* like dust to a body besmeared with oil. The *jīva* seizes a *karman*-particle simultaneously with all his parts, because an exceedingly close connection exists between all the *pradeśas* of a *jīva*, as with the links of a chain.

The *karman*-particle absorbed by the *jīva* develops into the 8

¹ These are *abhavyānantagūṇaiḥ siddhānantabhāgavartibhiḥ paramāṇubhir niṣpannair skandhair ārabdhāḥ* (Kg. II, 69a).

species of the *karman*, as food consumed at a meal changes itself into blood and the other humours of the body (Jacobi ad. Tattv. VIII, 5). The shares which fall to the 8 *mūla-prakṛtis* differ from one another; their measure corresponds to the length of their *stṛiṭi*. *Āyus* receives the smallest part, a greater portion goes to *nāman* and *gotra*, which both obtain equal portions. More than the latter go to the two *āvaraṇas* and *antarāya*, each of which gets an equal portion. Still a larger part than these falls to *mohanīya*; by far the greatest of all, however, to *vedanīya*.

The part falling to a *mūla-prakṛti* is then further divided among the *uttara-prakṛtis*. Among the *jñānāvaraṇas* the veiling of omniscience receives an infinitely small part (as it is *sarvaghātin*), the rest falls to the 4 other *prakṛtis*. At the *darśanāvaraṇa* the part which has *sarvaghāti-rasa* is divided into 6 parts (for the veiling of absolute undifferentiated cognition and the 5 kinds of sleep), the remainder, provided with *deśaghāti-rasa* is divided into 3 parts. The part falling to *vedanīya* becomes completely *sāta* or *asāta*, as only one of these two can be bound. The part of the *mohanīya* provided with *sarvaghāti-rasa* is divided into 2 portions, one of which falls to *darśana-mohanīya*, the other to *cāritra-mohanīya*. The former becomes entirely *mithyātva*, the latter is converted into the 12 *kaṣāyas*. The remainder has *deśaghāti-rasa* and is divided into 2 parts, of which the first belongs to the 4 flaming-up passions, whilst the other falls to one of the 3 sexes, to joking and liking (or to disliking and sorrow, according to which was bound) and to fear and disgust. The part of the *āyus* belongs altogether to one of the 4 *uttara-prakṛtis*, as only one of them can be bound. The part of the *nāman* is separated into as many sub-divisions as *uttara-prakṛtis* can be bound, the sub-divisions of colour, odour, taste, touch, body, *saṃghātana* and binding obtain portions from the one particle falling to the *mūla-prakṛti*. The part of the *gotra* is attributed entirely to the high or low *gotra*, as both are not bound simultaneously. The part of the *antarāya* is equally distributed between the 5 *uttara-prakṛtis*.

If a certain *prakṛti* can no more be bound in a particular *guṇa-sthāna*, the quantity of matter that would fall to it, is attributed to the other *prakṛtis* which belong to the same class (*jāti*). If also those are no more bound, the *karman*-particle falls to the *mūla-prakṛti*, and is divided between the still remaining parts. If also the *mūla-prakṛti* is no longer bound, it falls to another *mūla-prakṛti*. For example, if *nidrānidrā*, *pracalāpracalā* and *styānārdḍhi* are no longer bound, the *dravya* which would fall to them becomes *nidrā* and *pracalā*, which both belong to their class. If also *nidrā* and *pracalā* are no longer capable of being bound the matter is converted into the still remain-

ing kinds of the *darśanāvaraṇa*. If the binding of all the *darśanāvaraṇa* is no more possible (as in the 11th *guṇasthāna*), the particle becomes *sāta-vedanīya*.

Devendasūri shows (Kg. II, 77a *et seq.*) in a detailed manner in what proportion the number of the *pradeśas* of an *uttara-prakṛti* stands in maximum and minimum toward the quantity of the *pradeśas* of the other *uttara-prakṛtis* belonging to the same class. I do not wish to reproduce these long explanations *in extenso*, and therefore content myself with an *exemple* :

“Of *darśanāvaraṇa*, if the maximum number of *pradeśas* is taken into consideration, the number of *pradeśas* of *pracalā* is comparatively very small ; in proportion to it, the number of *nidrā* is larger (*viśeṣā-dhika*) ; in proportion to it, that of *pracalāpracalā* is larger ; in proportion to it, that of *nidrānidrā* is larger ; in proportion to it, that of *styānarddhi* is larger ; in proportion to it, that of *kevalā-darśana-āvaraṇa* is larger ; in proportion to it, the number of the *pradeśas* of *avadhi-darśana-āvaraṇa* is infinitely larger ; in proportion to it, that of *acakṣur-darśana-āvaraṇa* is still larger ; in proportion to it, that of *cakṣur-darśana-āvaraṇa* is again larger.”

“Of *darśanāvaraṇa*, if the minimum number of *pradeśas* is taken into consideration, the quantity of the *pradeśas* of *nidrā* is comparatively small ; in proportion to it, the number of the *pradeśas* of *pracalā* is larger ; in proportion to it, that of *nidrānidrā* is larger ; in proportion to it that of *pracalāpracalā* is larger ; in proportion to it, that of *styānarddhi* is larger ; in proportion to it, that of *kevala-darśana-āvaraṇa* is larger ; in proportion to it, that of *avadhi-darśana-āvaraṇa* is infinitely larger ; in proportion to it, that of *acakṣur-darśana-āvaraṇa* is still larger ; in proportion to it, that of *cakṣur-darśana-āvaraṇa* is again larger.”

The smaller the number of *prakṛtis* between which a *karman*-particle must be divided, and the higher organized the being is who assimilates the *karman*, the larger is the number of the *pradeśas* which fall to a *prakṛti* (Kg. II, 89a). The height of the physical development of a *jīva* corresponds to the degree of his activity (*yoga*), through which he produces the attraction of *karma-pudgalas*. A completely developed thinking being assimilates, therefore, more matter than a creature only incompletely developed and with only one sense. If now this great quantity of matter is only divided between a few *prakṛtis*, because most of the *prakṛtis* are no more bound, then naturally arises with each of these *prakṛtis* a greater number of *pradeśas* than if the same matter would fall to a great number of *prakṛtis*. This consideration shows that the greatness or smallness of the *pradeśa-bandha* of the different *prakṛtis* does not depend upon ethical factors, as with *sthitī-bandha* and *rasa-bandha*, but upon mechanical ones.

III

THE KARMANS IN THEIR RELATION TO THE SOUL AND TO ONE ANOTHER

1. BANDHA, UDAYA, SATTĀ.

(Kg. II, 127b seq., Ps. 1223 seq.)

Bandha "bondage" is called the assimilation of the matter penetrated into the *jīva* in the form of certain *karman*-species. (*abhinava-kammaggahaṇaṃ bandho*, Kg. I, 63a ; *bandho nāma karmaṣaramā-nūnām ātmaṣṛadeśaiḥ saha vahnnyayaḥpīṇḍavad anyo'nyānugamaḥ* Kg. II, 115b).

Udaya "realisation" is the becoming manifest of the effects of the *karman* in due time. (*karmapudgalānāṃ yathāsvasthitibaddhānām udayasamayapṛāptānāṃ yad vipākenā-'nubhavanena vedanam sa udaya ucyate* Kg. I, 69a ; *karmaṣaramānūnām eva vipākaprāptānāṃ anubhavanam udayaḥ* Kg. II, 115b).

Sattā is the existing *in potentia* of the *karmans*, from the moment of the assimilation to the moment of the realisation or some other elimination. (*sattā kammāṇa tñi bandhāiladdhaattalābhāṇam* Kg. I, 75a ; *bandhasamayāt saṃkrameṇā-'tmalābhasamayād vā ārabhya yāvat te karmaṣaramāṇavo nā-'nyatra saṃkramyante, yāvad vā na kṣayam upagacchanti tāvat teṣāṃ svasvarūpeṇa yaḥ sadbhāvaḥ sā sattā* Kg. II, 115b).¹

In the following I give a summary of the *bandha*-*udaya*- and *sattā*-*sthānas* of the 8 *karman*-species, i.e., to show which *uttara-prakṛtis* of a *mūla-prakṛti* exist side by side in *bandha*, or *udaya* or *sattā*. The aim of these explanations is two-fold. Firstly, the understanding of the effect of the different *karma-prakṛtis* is essentially promoted, and, secondly, through this procedure I am capable consider-

1. This classification of the *karman* corresponds exactly to that of the Hindus in *āgāmin* (or *vartamāna*), *prārabdha* and *saṃcita*. "That portion of a man's past that is operative in influencing a man's mind and the course of his experiences during an incarnation is called *prārabdha* (lit. begun to act). Those that yet lie deep within the inner recesses of his *liṅga-deha* and have not yet begun to manifest themselves during an incarnation are called *saṃcita* (accumulated), while every present act, every present thought, every present desire becomes stored in his subtle body as *āgāmin* (augmentative), which goes to enrich his atmosphere of *karman* and will react on him in the future."—P. T. Srinivasa Iyengar, *Outlines of Indian Philosophy*, Benares 1909, p. 62.

ably to curtail what is to be said later on concerning the *jīvasthānas* and *guṇasthānas*. The different counting of the *karmans* in *bandha*, *udaya* and *sattā* has already been pointed out.

I. *Jñāna-āvaraṇa*.

All 5 *uttara-prakṛtis* are always simultaneously bound. It is therefore not possible to bind only one or two of the veilings of knowledge, but, as long as the *mūla-prakṛti* can altogether be bound, the 5 *uttara-prakṛtis* of them must be bound. All 5 species are likewise always jointly existing in *udaya* as well as in *sattā*.

II. *Darśana-āvaraṇa*.

Three combinations are possible with *bandha* and *sattā*, namely : 9 *uttara-prakṛtis*, i.e., all kinds of veiling of undifferentiated cognition.

6 (i.e.) the preceding ones without *nidrānidrā*, *pracalāpracalā* and *styānardhi*.

4 (i.e.) the preceding ones without *nidrā* and *pracalā*, that is to say, the 4 proper veilings of undifferentiated cognition alone, without the different species of unconsciousness.

Two combinations are, however, only possible at *udaya*, namely :

4 *uttara-prakṛtis*, i.e. the above-mentioned proper veilings of undifferentiated cognition.

5 (i.e.) the former and one of the 5 kinds of unconsciousness of the physio-psychological conditions of sleep, intensive sleep etc. More than one cannot realise itself at one time.

III. *Vedanīya*.

Sāta and *asāta* exclude one another ; only one of them, therefore, can be bound, and only one of them can realise itself. In *sattā*, however, both of them exist until such time as one of them is annihilated (in the penultimate *samaya* of the 14th *guṇasthāna*).

IV. *Mohanīya*.

Ten combinations are possible at *bandha*, namely :

1 *uttara-prakṛti* = flaming-up greed.

2 = flaming-up greed + deceitfulness.

3 = flaming-up greed + deceitfulness + pride.

4 = flaming-up greed + deceitfulness + pride + anger.

5 = 4 flaming-up passions + male sex.

9 = 4 flaming-up passions + male sex + joking and liking (disliking and sorrow) + fear + disgust.

13 = 4 flaming-up + 4 *pratyākhyānāvaraṇa* passions + male sex + joking and liking (disliking and sorrow) + fear + disgust.

17 = 4 flaming-up + 4 *pratyākhyānāvaraṇa* + 4 *apratyākhyānāvaraṇa* passions + male sex + joking and liking (disliking and sorrow) + fear + disgust.

21 = 16 passions + male (female) sex + joking and liking (disliking and sorrow) + fear + disgust.

22 = unbelief + 16 passions + male (female or third) sex + joking and liking (disliking and sorrow) + fear + disgust.

Nine combinations are possible in *udaya* :

1 *uttaraprakṛti* = flaming-up anger (pride, deceitfulness, greed).

2 = flaming-up anger (pride, deceitfulness, greed) + male (female, third) sex.

4 = flaming-up anger (pride, deceitfulness, greed) + male (female, third) sex + joking and liking (disliking and sorrow).

5a = 4 + fear (disgust or *samyaktva*).

5b = flaming-up + *pratyākhyānāvaraṇa* anger (pride, deceitfulness, greed) + male (female, third) sex + joking and liking (disliking and sorrow).

6a = 4 + fear + disgust (fear + *samyaktva* or disgust + *samyaktva*).

6b = 5b + fear (disgust or *samyaktva*).

6c = flaming-up + *pratyākhyānāvaraṇa* + *apratyākhyānāvaraṇa* anger (pride, deceitfulness, greed) + male (female, third) sex + joking and liking (disliking and sorrow).

7a = 4 + fear + disgust + *samyaktva*.

7b = 5b + fear + disgust (fear + *samyaktva* or disgust + *samyaktva*).

7c = 6c + mixed belief.

7d = 6c + fear (disgust or *samyaktva*).

7e = 6c + unbelief.

7f = flaming-up + *pratyākhyānāvaraṇa* + *apratyākhyānāvaraṇa* + *anantānubandhi* anger (pride, deceitfulness, greed) + male (female, third) sex + joking and liking (disliking and sorrow).

8a = 5b + fear + disgust + *samyaktva*.

8b = 6c + fear (disgust) + mixed belief.

8c = 6c + fear + disgust (*samyaktva*).

8d = 6c + fear (disgust) + unbelief.

8e = 7f + unbelief.

8f = 7f + fear (disgust).

9a = 6c + fear + disgust + mixed belief.

9b = 6c + fear + disgust + *samyaktva*.

9c = 6c + fear + disgust + unbelief.

9d = 7f + fear + disgust.

9e = 7f + fear (disgust) + unbelief.

10 = 7f + fear + disgust + unbelief.

Fifteen combinations are possible in *sattā* :

28 = all *uttaraprakṛtis*.

27 = all, except the lower belief (*samyaktva*).

26 = the preceding, except mixed belief.

24 = all except the 4 passions of life-long duration.

23 = the preceding except unbelief.

22 = the preceding except mixed belief.

21 = the preceding except the lower belief.

13 = the preceding except the *apratyākhyānāvaraṇa* and *pratyākhyānāvaraṇa* passions.

12 = the preceding except third sex.

11 = the preceding except female sex.

5 = the preceding except the 6 non-passions.

4 = the preceding except male sex.

3 = the preceding except flaming-up anger.

2 = the preceding except flaming-up pride.

1 = the preceding except flaming-up deceitfulness.

V. *Āyus*.

As the 4 kinds of *āyus* are in opposition to one another, only one *āyus* can be bound at a time, only one *āyus* can realise itself at a time. In *sattā* however, 2 *āyus* can be in existence ; namely, at the time when the *āyus* of the next existence is already bound but that of the present one has not yet completely expired.

VI. *Nāman*.

In *bandha* the following 9 *prakṛtis* are always in existence (*dhruva*) :

Fiery and *karmān* body, colour, odour, taste, touch, not-light-not-heavy, self-annihilation, formation.

There are 8 combinations :

23 *uttaraprakṛtis* for undeveloped 1-sensed beings) = animal state of existence and *ānupūrvī* + 1 sense + physical body + 6th figure + immovable + fine (gross) + undeveloped + individual (common) body + flexible + ugly + unsympathetic + unsuggestive + shame + 9 *dhruvas*.

25a (for developed 1-sensed beings) = animal state of existence and *ānupūrvī* + 1 sense + physical body + 6th figure + annihilation of others + breathing + immovable + gross (fine) + developed

+ individual (common) body + firm (flexible) + beautiful (ugly) + unsympathetic + unsuggestive + fame (shame) + 9 *dhruvas*.

25b (for undeveloped 2-, 3-, 4-, 5- sensed animals) = animal state of existence and *ānupūrvī* + 2 (3, 4, 5) senses + physical body and limbs + 6th figure + 6th firmness + movable + gross + undeveloped + individual body + flexible + ugly + unsympathetic + unsuggestive + shame + 9 *dhruvas*.

25c (for undeveloped human beings) = 25b, but human state of existence and *ānupūrvī* + 5 senses.

26 (for developed 1-sensed animals) = animal state of existence and *ānupūrvī* + 1 sense + physical body + 6th figure + annihilation of others + breathing + immovable + warm splendour (cold lustre) + gross + developed + individual body + firm (flexible) + beautiful (ugly) + unsympathetic + suggestive + fame (shame) + 9 *dhruvas*.

28a (for gods) = celestial state of existence and *ānupūrvī* + 5 senses + transformation-body and limbs + 1st figure + annihilation of others + breathing + pleasant gait + movable + gross + developed + individual body + firm (flexible) + beautiful (ugly) + sympathetic + melodious + suggestive + fame (shame) + 9 *dhruvas*.

28b (for infernal beings) = infernal state of existence and *ānupūrvī* + 5 senses + transformation-body and limbs + 6th figure + annihilation of others + breathing + unpleasant gait + movable + gross + developed + individual body + flexible + ugly + unsympathetic + ill-sounding + unsuggestive + shame + 9 *dhruvas*.

29a (for 2-, 3-, 4- sensed animals) = animal state and *ānupūrvī* + 2 (3, 4) senses + physical body and limbs + 6th figure + 6th firmness + annihilation of others + breathing + unpleasant gait + movable + gross + developed + individual body + firm (flexible) + beautiful (ugly) + ill-sounding + unsympathetic + unsuggestive + fame (shame) + 9 *dhruvas*.

29b (for 5-sensed animals) = animal state and *ānupūrvī* + 5 senses + physical body and limbs + 1st-6th figure + 1st-6th firmness + annihilation of others + breathing + pleasant (unpleasant) gait + movable + gross + developed + individual body + firm (flexible) + beautiful (ugly) + sympathetic (unsympathetic) + melodious (ill-sounding) + suggestive (unsuggestive) + fame (shame) + 9 *dhruvas*.

29c (for human beings) = 29b with human state as *ānupūrvī*.

29d (for gods) = 28a + *tīrthakara*.

30a (for 2-,3-,4 sensed animals) = 29a + cold lustre.

30b (for 5-sensed animals) = 29b + cold lustre.

30c (for human beings) = 29c + *tīrthakara*.

30d (for gods) = celestial state and *ānupūrvī* + 5 senses + transformation-body and limbs + translocation-body and limbs + 1st figure + annihilation of others + breathing + pleasant gait + movable + gross + developed + individual body + beautiful + firm + sympathetic + suggestive + melodious + fame + 9 *dhruvas*.

31 (for gods) = 30d + *tīrthakara*.

1 (bound only by persons in a high state of spiritual development) = fame.

In *udaya* 12 combinations are possible. The following 12 *prakṛtis* are "*dhruvas*", i.e. they always exist: fiery and *karman* bodies, "not light nor heavy", firm and flexible, beautiful and ugly, colour, odour, taste, touch, formation.

It is distinguished between the realisation of the *karman* during *apāntarāla-gati* (i.e. during the time between the new and the old incarnation) and the realisation of the *karman* in the incarnated state.

20 *uttara-prakṛtis* (with *kevalins*) = human state + 5 senses + movable + gross + developed + sympathetic + suggestive + fame + 12 *dhruvas*.

21a (with 1-sensed animals in *apāntarāla-gati*) = animal state and *ānupūrvī* + 1 sense + immovable + gross (fine) + developed (undeveloped) + unsympathetic + unsuggestive + fame (shame)¹ + 12 *dhruvas*.

21b (with 2,3,4-sensed animals in *apāntarāla-gati*) = animal state and *ānupūrvī* + 2 (3, 4) senses + movable + gross + developed (undeveloped) + unsympathetic + unsuggestive + fame (shame) + 12 *dhruvas*.

21c (with 5-sensed animals in *apāntarāla-gati*) = animal state and *ānupūrvī* + 5 senses + movable + gross + developed (undeveloped) + sympathetic (unsympathetic) + suggestive (unsuggestive) + fame (shame) + 12 *dhruvas*.

21d (with human beings in *apāntarāla-gati*) = 21c with human state and *ānupūrvī*.

21e (with *kevalins*) = 20 + *tīrthakara*.

21f (with gods in *apāntarāla-gati*) = 21c with celestial state and *ānupūrvī*, only developed.

21g (with infernal beings in *apāntarāla-gati*) = infernal state and *ānupūrvī* + 5 senses + movable + gross + developed + unsympathetic + unsuggestive + shame + 12 *dhruvas*.

24a (with incarnated 1-sensed animals) = animal state + 1 sense + common (individual) body + gross (fine) + developed (undeveloped) + unsympathetic + unsuggestive + fame (shame) + im-

¹ "Fame" has not *udaya* together with "fine" and "undeveloped".

movable + 6th figure + physical body + self-annihilation + 12 *dhruvas*.

24b (with aerial beings)' = 24a, but transformation-body, gross, developed, shame.

25a (with developed 1-sensed animals) = 24a + annihilation of others.

25b (with gross aerial beings) = 24b + annihilation of others.

25c (with 5-sensed animals, capable of transformation) = animal state + 5 senses + movable + gross + developed + sympathetic (unsympathetic) + suggestive (unsuggestive) + fame (shame) + transformation-body and limbs + 1st figure + self-annihilation + individual body + 12 *dhruvas*.

25d (with human beings, capable of transformation) = 25c with human state.

25e (with human beings with translocation-body) = human state + 5 senses + translocation-body and limbs + 1st figure + self-annihilation + individual body + movable + gross + developed + sympathetic + suggestive + fame + 12 *dhruvas*.

25f (with gods) = 25c with celestial state.

25g (with infernal beings) = infernal state + 5 senses + movable + gross + developed + unsympathetic + unsuggestive + shame + transformation-body and limbs + 6th figure + self-annihilation + individual body + 12 *dhruvas*.

26a (with 1-sensed animals) = 24a + annihilation of others + breathing.

26b (with 1-sensed animals) = 24a + annihilation of others + warm splendour (cold lustre).

26c (with aerial animals) = 24b + annihilation of others + breathing.

26d (with 2,3,4-sensed animals). = animal state + 2 (3, 4) senses + movable + gross + developed (undeveloped) + unsympathetic + unsuggestive + fame (shame) + physical body and limbs + 6th figure + 6th firmness + self-annihilation + individual body + 12 *dhruvas*.

26e (with 5-sensed animals) = animal state + 5 senses + movable + gross + developed (undeveloped) + sympathetic (unsympathetic) + suggestive (unsuggestive) + fame (shame) + physical body and limbs + 1st-6th figure + 1st-6th firmness + self-annihilation + individual body + 12 *dhruvas*.

26f (with human beings) = 26e, but human state.

26g (with *kevalins*) = human state + 5 senses + movable + gross + developed + sympathetic + suggestive + fame + physical

body and limbs + 1st-6th figure + 1st firmness + self-annihilation + individual body + 12 *dhruvas*.

27a (with 1-sensed animals) = 24a + annihilation of others + breathing + warm splendour (cold lustre).

27b (with 5-sensed animals capable of transformation) = 25c + annihilation of others + pleasant gait.

27c (with human beings capable of transformation) = 25d + annihilation of others + pleasant gait.

27d (with human beings with translocation-body) = 25e + annihilation of others + pleasant gait.

27e (with *kevalins*) = 26g + *tirthakara*.

27f (with gods) = 25f + annihilation of others + pleasant gait.

27g (with infernal beings) = 25g + annihilation of others + unpleasant gait.

28a (with 2,-3,-4-sensed animals) = 26d + annihilation of others + unpleasant gait ; only developed.

28b (with 5-sensed animals) = 26e + annihilation of others + pleasant (unpleasant) gait.

28c (with 5-sensed animals capable of transformation) = 25c + annihilation of others + pleasant gait + breathing.

28d (with human beings) = 26f + annihilation of others + pleasant gait.

28e (with human beings capable of transformation) = 25d + annihilation of others + pleasant gait + breathing.

28f (with human beings capable of transformation) = 25d + annihilation of others + pleasant gait + cold lustre.

28g (with human beings with translocation-bodies) = 25e + annihilation of others + pleasant gait + breathing.

28h (with human beings with translocation-bodies) = 25e + annihilation of others + pleasant gait + cold lustre.

28i (with *kevalins*) = 26g + annihilation of others + pleasant gait.*

28k (with gods) = 25f + annihilation of others + pleasant gait + breathing.

28l (with gods) = 25f + annihilation of others + pleasant gait + cold lustre.

28m (with infernal beings) = 25g + annihilation of others + unpleasant gait + breathing.

29a (with 2,-3,-4-sensed animals) = 26d + annihilation of others + unpleasant gait + breathing.

29b (with 2,-3,-4-sensed animals) = 26d + annihilation of others + unpleasant gait + cold lustre.

* There is no entry like 28j, 29j and 30j.

29c (with 5-sensed animals) = 26e ÷ annihilation of others ÷ pleasant (unpleasant) gait ÷ breathing.

29d (with 5-sensed animals) = 26e ÷ annihilation of others ÷ pleasant (unpleasant) gait ÷ cold lustre.

29e (with 5-sensed animals capable of transformation) = 25c ÷ annihilation of others ÷ pleasant gait ÷ breathing ÷ melodious.

29f (with 5-sensed animals capable of transformation) = 25c ÷ annihilation of others ÷ pleasant gait ÷ breathing ÷ cold lustre.

29g (with human beings) = 29c with human state.

29h (with human beings capable of transformation) = 29e with human state.

29i (with human beings capable of transformation) = 29f with human state.

29k (with human beings with translocation-bodies) = 25e ÷ annihilation of others ÷ pleasant gait ÷ breathing ÷ melodious.

29l (with human beings with translocation-bodies) = 25e ÷ annihilation of others ÷ pleasant gait ÷ cold lustre ÷ breathing.

29m (with *kṛāṇins*) = 26g ÷ annihilation of others ÷ pleasant (unpleasant) gait ÷ breathing.

29n (with gods) = 25f ÷ annihilation of others ÷ pleasant gait ÷ breathing ÷ cold lustre.

29o (with gods) = 25f ÷ annihilation of others ÷ pleasant gait ÷ cold lustre ÷ melodious.

29p (with infernal beings) = 25g ÷ annihilation of others ÷ unpleasant gait ÷ breathing ÷ ill-sounding.

30a (with 2,3,4-sensed animals) = 26d ÷ annihilation of others ÷ unpleasant gait ÷ breathing ÷ melodious (ill-sounding).

30b (with 2,3,4-sensed animals) = 26d ÷ annihilation of others ÷ unpleasant gait ÷ breathing ÷ cold lustre.

30c (with 5-sensed animals) = 26e ÷ annihilation of others ÷ pleasant (unpleasant) gait ÷ breathing ÷ melodious (ill-sounding).

30d (with 5-sensed animals) = 26e ÷ annihilation of others ÷ pleasant (unpleasant) gait ÷ cold lustre ÷ melodious (ill-sounding).

30e (with 5-sensed animals capable of transformation) = 25c ÷ annihilation of others ÷ pleasant gait ÷ breathing ÷ melodious ÷ cold lustre.

30f (with human beings) = 30c with human state.

30g (with human beings capable of transformation) = 30e with human state.

30h (with human beings with translocation-bodies) = 25e ÷ annihilation of others ÷ pleasant gait ÷ breathing ÷ melodious ÷ cold lustre.

30i (with *kevalins*) = 26g + annihilation of others + breathing + pleasant (unpleasant) gait + melodious (ill-sounding).

30k (with gods) = 25f + annihilation of others + pleasant gait + breathing + melodious (ill-sounding) + cold lustre.

31a (with 2,3,4-sensed animals) = 26d + annihilation of others + unpleasant gait + breathing + melodious (ill-sounding) + cold lustre.

31b (with 5-sensed animals) = 26e + annihilation of others + pleasant (unpleasant) gait + breathing + melodious (ill-sounding) + cold lustre.

31c (with *kevalins*) = 26g + annihilation of others + breathing + pleasant (unpleasant) gait + melodious (ill-sounding) + *tīrthakara*.

8 (with *kevalins*) = human state + 5 senses + movable + gross + developed + sympathetic + suggestive + fame.

9 (with *kevalins*) = 8 + *tīrthakara*.

In *sattā* the following combinations are possible :

93 *uttara-prakṛtis*, all.

92 = 93 - *tīrthakara*.

89 = 93 - physical body and limbs, binding and *saṃghātana*.

88 = 89 - *tīrthakara*.

86a = 88 - infernal state and *ānupūrvī*.

86b = 88 - celestial state and *ānupūrvī*.

80a = 86a - celestial state and *ānupūrvī*, transformation-body and limbs, binding, *saṃghātana*.

80b = 86b - infernal state and *ānupūrvī*, transformation-body and limbs, binding, *saṃghātana*.

*80c = 93 - infernal state and *ānupūrvī*, animal state and *ānupūrvī*, 1-2-3-4 senses, immovable, warm splendour, cold lustre, fine, common body.

*79 = 80c - *tīrthakara*.

78a = 80a - human state and *ānupūrvī*.

78b = 80c - human state and *ānupūrvī*.

*76 = 80c - physical body and limbs, binding, *saṃghātana*.

*75 = 79 - physical body and limbs, binding, *saṃghātana*.

*9 = human state + 5 senses + movable + gross + developed + sympathetic + suggestive + fame + *tīrthakara*.

*8 = 9 - *tīrthakara*.

VII. Gotra.

Never more than one of the 2 *uttara-prakṛtis* can be bound ; only one can realise itself. In *sattā* however both can exist.

* The combinations distinguished by an * are only possible on the *kṣapaka-śreṇi*.

VIII. *Antarāya*.

All 5 kinds are always associated with one another in *bandha*, in *udaya*, in *sattā*.

A summary (*saṃvedha*) of the simultaneously appearing *bandha*-, *udaya*- and *sattā*-combinations of every *mūla-prakṛti* will be given later, with the separate *jīva-sthānas* and *guṇasthānas*, where also a table of the simultaneous occurrence of the *mūla-prakṛtis* will be found.

2. UDĪRAṆĀ

Kg. I, 69a II 194b ; Kp. 122a seq ; Ps. 1060 seq.

Udīraṇā "premature realisation" is the premature becoming manifest of the effect of the *karman*. (*Karmapudgalānāṃ yathā-svasthitibaddhānāṃ yad aprāptakāle vedanam udīraṇā bhāṇyate* Kg I 69a). The premature realisation is caused by the *yoga*, regardless as to whether it (the *yoga*) is with or without *kaṣāyas*. It can, in general, always occur where *udaya* takes place, yet there must remain more than one *āvalikā* of the *sthiti* of the *karman* which has to be realised prematurely; if there is only one *āvalikā* left, only *udaya* and not *udīraṇā* is possible. More will be said on the most important differentialities in the occurrence of *udaya* and *udīraṇā* in the discussion of the *guṇasthānas*.

3. APAVARTANĀ AND UDVARTANĀ¹

Ps. 1041 et seq., KP. 116a seq., Tattv. II 52.

The time during which a *karman* works, and the intensity with which it manifests itself, is definite. But every *karman* can increase or decrease its effect. The increased realisation is called "*apavartanā*", the decreased realisation "*udvartanā*". "*sthityanubhāgayor bṛhatkaraṇam udvartanā, tayoṛ eva hrasvīkaraṇam apavartanā*" (Kp 2a). The most important *apavartanā* is that of *āyus*, which has already been mentioned. Such an increased realisation of the *āyus-karman* is, however, not possible with all beings ; with celestial and infernal beings, with human beings in their last existence, with *tīrthakaras*, *cakravartins*, *ardhacakravartins*, as well as with men and animals whose *āyus* lasts innumerable years, it is not possible.

¹ These processes as well as the one following, are not treated in the Kgs. I content myself, therefore, with mentioning the most important. Detailed particulars are to be found in Ps and Kp.

4. SAṂKRAMA.

Ps. 890 *et seq.*, KP. 68 b *et seq.*, cf. Tattv. VIII 22 c.

Under certain circumstances a *karman*-species can realise itself as another one, whether this is itself bound or not. Thus, e.g., a bound *mati-jñānāvaraṇa-k* can manifest itself as a likewise bound *śruta-jñānāvaraṇa-k*, or "bound *uccairgotra-k* as a *nīcāir-gotra-k* even when the latter has not been bound. This transformation of one *karman* into another is called *saṅkrama*. "*saṅkramaḥ prakṛtisthityanubhāgapra-deśānām anyakarmarūpatayā sthitānām anyakarmasvarūpeṇa vyavasthāpanam*" (KP 2 a). It can only take place between the *uttara-prakṛtis* of a *mūla-prakṛti*, not between different *mūla-prakṛtis*. It is not possible between 4 *āyus* and between *darśana-mohanīya* and *cāritra-mohanīya* nor between the different kinds of *darśana-mohanīya-k*.

IV

THE QUALITIES OF THE SOUL

1. THE STATES OF THE SOUL.

Kg. I 154 b *et seq.*, Lp. XXXVI 1 *et seq.*, Tattv. II, 1-7.

We have given an account of the different *karmans* in themselves and in their relations to one another ; in the following we have to represent their relations towards the soul (*jīva*) and the states (*bhāva*) produced in it by them.

In the *jīva* 5 states¹ are possible which can manifest themselves simultaneously in a greater or smaller number, namely :

1. *pāriṇāmika bhāva*, the essential state. This comprises the qualities belonging to the *jīva* in himself, the qualities in which nothing is changed through the *karman*.

2. *audayika bhāva*, the state which is the consequence of the unhindered realisation of the *karman*. It comprises all accidental attributes of the *jīva*, which become apparent through *udaya* of *karman*.

3. *aupaśamika bhāva*, the state produced by the suppression of the *karman*. This comprises all states of the *jīva* which become manifest when the (*mohanīya*) *karmans* have been suppressed, i.e. when they have, although still existing, been overcome through strict self-control, so that they cannot realise themselves. The *aupaśamika bhāva* may be compared to the state of water in which the clouding mud has been cast down through the addition of *kataka*-nut.

4. *kṣāyika bhāva*, the state resulting from the annihilation of the *karman*. This comprises all that manifests itself in the *jīva* when the *karman* has totally disappeared. It may be compared to the clearing of the water which is produced through its separation from the mud.

5. *kṣāyopāśamika (miśra) bhāva*, the mixed state. In it the *karman* is still existing in the *jīva*, but does not realise itself. Whilst, however, the *jīva* in the *aupaśamika bhāva* has so completely suppressed the *karman* that its effect is no longer altogether felt, in the *miśra bhāva* the existence of *karma-pradeśas* is still experienced, although

¹ The Kgs. know still a 6th, the *sāṃnipātika bhāva* which consists in the coincidence of several states. The latter, which is also not mentioned in the Tattv., does not require special notice, as it only takes place through the union of two or more *bhāvas*.

these do not reach *udaya* and possess no intensity.¹ The inefficacy of the *karman* is therefore a smaller one than in the two preceding states ; for this reason the *kṣāyopāśamika bhāva* is inferior to them in rank.

The name “*kṣāyopāśamika*” or “*miśra*” it owes to the circumstance that in it the *karman* is partly annihilated, partly suppressed.² This definition is, however, not quite sufficient, because also in the *aupāśamika bhāva* the realised *karman* is annihilated and the one not yet realised is suppressed ; the characteristic feature, that the *karma-pradeśas* are still felt, is, however, not pronounced. The *terminus technicus* for this state is, therefore, not a very aptly chosen one. This explains that it could not become clearly grasped by the older European expounders of the Jaina philosophy.

In the following I give the sub-species (*bheda*) of the states referred to above. I deviate however from the given succession in so far as I mention them in their natural order :

The essential state has 3 sub-divisions : (1) *jīvatva*, the spiritual nature of the soul ; (2) *bhavyatva*, the capability of salvation ; (3) *abhavyatva*, the incapability of salvation. As essential states of the soul there could further be mentioned eternity, activity, and others. But these *pāriṇāmika-bhāvas* are also proper to other substances, that is why here only the states proper to the *jīva* are mentioned. (Concerning *bhavyatva* and *abhavyatva* see *infra*.)

The *audayika-bhāva* has 21 sub-species : 1. *asiddhatva*, the state of unholiness, the lacking of spiritual perfection ; 2. *ajñāna*, ignorance ; 3. *asaṃyama*, lacking self-discipline, caused through the realisation of the *pratyākhyānāvaranakaśāyas* ; 4. *mithyātva*, unbelief, caused through realisation of *mithyātva-mohanīya* ; 5-8. the four *kaśāyas*, anger, pride, deceitfulness, greed caused through *udaya* of *kaśāya-mohanīya* ; 9-11. the three sexes caused through *udaya* of the respective *nokaśāya-mohanīyas* ; 12-15. the 4 states of existence, caused through realisation of the respective *gati-karmans* ; 16-21. the 6 *leśyās*, colours of the soul.

All the 21 *bhāvas* here quoted arise in the *jīva* through unhindered realisation of the *karman*. Many other *bhāvas* ought still to be mentioned here, which likewise arise through *udaya* of *karman*. But as in the *Pūrvaśāstras* these 21 alone are mentioned, this enumeration has been universally adopted (Kg. I 156 a) and the many other *audayika-bhāvas* are considered to be included in them.

¹ *kṣayopāśame hy udayo 'py asti pradeśatayā karmaṇo vedanānujñānāt na tv asāv iti vighātāya anubhāvaṇi punar na tatra vedayate, upāśame tu pradeśakarmā 'pi nā 'nubhavati manīāg api no 'dayo 'yaṇi viśeṣaḥ* (Siddhasena's Comm. to Tattv. II, 1).

² *kṣyaś ca samudīrṇasyā 'bhāvah, upāśamaś cā 'nudīrṇasya viśkhambhītoda-yatvaṇi tābhyāṇi nirvṛttaḥ kṣāyopāśamikaḥ* (Kg. I, 155 a).

The *kṣāyopāśamika-bhāva* comprises 18 sub-species : 1-10. all species of cognition (*upayoga*) with the exception of omniscience and absolute undifferentiated cognition ; 11-15. the 5 faculties (*labdhi*) of giving, taking, enjoyment, usufruct and will. All states hitherto explained have arisen through annihilation or suppression of *jñānāvaraṇa*-, *darśanāvaraṇa*-, and *antarāya-k*. But as the respective *karmans* have not been made completely ineffective, the *jīva* possesses the *upayogas* and *labdhis* in a greater or smaller measure only, not absolutely as the *kṣāyikas* ; 16. *samyaktva*, (a low degree of) belief ; 17. *deśavirati*, partial self-discipline, arisen through suppression and annihilation of the *apratyākhyānāvaraṇa-kāśāyas* ; 18. *sarvavirati*, (a lower degree of) complete self-discipline.

The *aupāśamika-bhāva* has 2 sub-divisions : (1) *samyaktva*, true belief, and (2) *cāritra*, right conduct. Both states arise through suppression of the *darśana*- or *cāritra-mohanīyas*. They stand, therefore, relatively higher than the corresponding ones of the *kṣāyopāśamikas*, but relatively lower than those of the *kṣāyikas*.

The *kṣāyika-bhāva* has 9 sub-divisions : 1. *samyaktva*, true belief in the highest degree, arisen through complete annihilation of the *darśanamohanīya-ks* ; 2. *cāritra*, perfect right conduct, (so called *yathākhyātā*), caused through total annihilation of the *cāritra-mohanīya-ks* ; 3. omniscience and 4. absolute undifferentiated cognition, in consequence of the complete annihilation of the *karmans* veiling them ; 5-9. the 5 faculties (*labdhi*) of giving, taking, enjoyment, usufruct, and will, in an absolute manner, as every *antarāya-k* is completely extinguished.

This theory is of importance for the Jaina system because it affords it the possibility exactly to define which states of the soul are the consequence of its own being, which are added through realisation of the *karman*, and which have arisen through the making of the *karman* inefficacious. In a being possessing the true belief, but not yet self-discipline (*avirata-samyagdṛṣṭi*), the following states are e.g. possible, e.g. : 2 *pārīṇāmika* : *jīvatva* and capability of salvation ; 19 *audayika*, i.e. all except unbelief and ignorance ; 12 *kṣāyopāśamika*, namely 5 *labdhis*, 3 species of knowledge, and 3 species of undifferentiated cognition and *kṣāyopāśamika-samyaktva* ; 1 *aupāśamika*, namely the *aupāśamika-samyaktva* ; 1 the *kṣāyika*, namely the *kṣāyika* form of the true belief. Altogether 36 states are therefore POSSIBLE, the number of those ACTUALLY OCCURRING is, of course much less, and in every individual case different. For it scarcely needs an explanation, that a *jīva* can, at a fixed time, possess only one kind of *samyaktva*, can belong only to one of the 4 states of existence, can have only one of the 6 *leśyās*, etc.

Of the above-mentioned 53 states of the soul, the *kaṣāyas* and *vedas* have already sufficiently been dealt with, in the explanation of the *karman*-species. The others, that is to say, the different kinds of cognition (*upayoga*), of activity (*yoga*), of the colour of the soul (*leśyā*), of belief (*darśana*), conduct (*cāritra*) and state of existence (*gati*) will be discussed in the following.

2. THE FACULTY OF COGNITION OF THE SOUL.

Kg. I, 100 a, 133 b, II 10 a ; Ps. 10 *et seq.*; Lp. III 701 *et seq.*; Tattv. II 8, 9.

The first and most important characteristic of the soul (*jīva*) is its capability of cognition. If the soul is completely free from the disturbing influence of matter, it is capable of recognizing everything in the present, past and future, all the substances and all their conditions. If it is however infected by *karman*-matter, this absolute cognition disappears. Matter veils the omniscience of the soul, as a dense veil of clouds hides the light of the sun. But as, although the sun may be veiled, some light is breaking through the clouds, so there also, in spite of the influence of matter, a fraction of the faculty of cognition is preserved to the *jīva* ; for, if the *jīva* would also lose this, he would no longer be a *jīva*. This fraction of cognition is of different dimensions in different beings. In some it is very large : they are capable of perceiving absent material things and even the thoughts of others by means of transcendental perception ; in most of them, however, it is only small, as they can only perceive by means of their senses.

The cognition of a thing can be of two kinds : either it is restricted to the grasping of it in its general outlines, in its notional generality ; then it is called *darśana* "undifferentiated cognition" ; or it grasps a thing with its individual attributes ; then it is called *jñāna* "knowledge". *Darśana* is therefore *formaliter* not differentiated cognition (*anākāra-upayoga*), *jñāna* *formaliter* differentiated cognition (*sākāra-upayoga*).¹

Darśana occurs in 4 species, namely as :

1. *cakṣur-darśana*, when produced through the medium of the eye.
2. *acakṣur-darśana*, when produced through the medium of the other four senses and the *manas*.
3. *avadhi-darśana*, if it occurs on its own account, without the mediation of organs.
4. *kevala-darśana*, if it is unlimited, absolute and direct.

¹ *ākāraḥ prativastu niyato grahaṇa-pariṇāmaḥ, āgāro u viśeso iti vacanāt.* (Ps. 12.)

The *ackṣur-darśana* is existent in all beings, the *cakṣur-darśana* in all who possess an organ of sight. The *avadhi-darśana*, the transcendental cognition of corporeal things, only exists innately in celestial and infernal beings, but can also arise in fully developed animals endowed with reason and in men, through *kṣayopaśama*. The *kevala-darśana* only occurs with *kevalins*, with men the *darśanāvarāṇa-karmans* of whom are completely annihilated.

There are 5 species of *jñāna*, namely :

1. *mati-jñāna*, the knowledge through the medium of the 5 senses and *manas*.
2. *śruta-jñāna*, the knowledge which is based on the interpretation of signs, the understanding of words, writings, gestures, etc.
3. *avadhi-jñāna*, the transcendental knowledge of corporeal things, occurring without the medium of organs.
4. *manaḥparyāya-jñāna*, the transcendental knowledge of the thoughts of others, occurring without the medium of organs.
5. *kevala-jñāna*, unlimited, absolute, direct omniscience.

The *kevala-jñāna* only exists in *kevalins*, the *manaḥparyāya-jñāna* only with men on a high spiritual plane, who have true belief. The 3 other species of knowledge can occur however—the *avadhi-jñāna* with similar limitations as the corresponding *darśana*—in all beings endowed with reason, even in unbelievers. But as knowledge is bad (*kutsita*) as long as it is not supported by the true belief, because the unbeliever “conceives things existing and non-existing without distinction and arbitrarily, the *jñāna* of the *mithyādṛṣṭi* is called “*a-jñāna*” “bad knowledge, ignorance.” Thus to the foregoing 5 species of knowledge three more must still be added, namely the *ajñānas* of the above-mentioned 3 species of knowledge (*mati*-, *śruta*-, *avadhi-ajñāna*). All *jīvas* have therefore *ajñāna* until they have reached the true belief, but *jñāna* from the moment of the attainment of *samyaktva*.¹ Beings whose belief consists of true and false elements, have partly *jñāna*, partly *ajñāna*.

In worldly souls occur 1 to 4 of the 8 species of knowledge and 1 to 3 of the species of undifferentiated cognition. The *kevalins*, however, have only *kevala-jñāna* and *kevala-darśana*, be it, because in these two, already all species of knowledge and undifferentiated cognition are implicitly existing—as in the ownership of a village the possession of its ground and land is included (Kg. II 11 a)—or be it, because the absolute knowledge so outshines every kind of partial knowledge, that no longer attention is paid to them, as to the stars at sunrise (Lp. III 964).

¹ *sarva-jīvanāṃ prathamam ajñānam paścāc ca samyaktva-lābhe sati jñānam* (Ps. 12).

3. THE ACTIVITY OF THE SOUL.

Kg. I, 85 b *et seq.*, 98 b *et seq.*, 123 a *et seq.*, 146 a ; II, 44 a *et seq.*, 93 b, 99 a *et seq.*, 102 b ; KP. 3 a *et seq.* ; Ps. 4 *et seq.*, 17 *et seq.*, 32 *et seq.*, 88 *et seq.*, 719 *et seq.* ; Lp. III, 1243 ; Tattv. II, 26, V, 44, VI, 1, 7, 9 ; Gandhi 57.

The *jīva* possesses not only the faculty of cognition, but also activity. The Jaina philosophy occupies herein, as well as Nyāya and Vaiśeṣika, the position of the *kriyāvāda*, in contrast with most of the other Indian systems, which deny every activity to the soul.

The soul has *vīrya* "energy" "infinite capacities of activity". This innate quality manifests itself only if the *jīva* is free from all *karman*-matter. As long as the *vīrya-antarāya-k* is operating, the *vīrya* is, although not completely eliminated, nevertheless exceedingly restricted. It does not manifest itself spontaneously, as is the case with released souls, but it is bound to matter. It needs an organ as "accompanying cause" (*sahakārikāraṇa*), in order to be able to act ; it needs the medium of the body, the organ of speech and *manas*, in order to manifest itself. This form of *vīrya*, bound to matter, is called *yoga* (activity).¹

The characteristic mark of the activity is its causing the movement of the particles of the soul.² It attracts the matter which is necessary for the body, the organ of speech and *manas*, changes it into the specific essence of these organs and, finally, emits it again. Because it continually conveys matter to the soul, it is the chief cause of the assimilation of new *karman*; salvation is therefore only possible, if every *yoga* has disappeared.

The activity of the soul is threefold : it consists in thoughts, words and deeds and is, therefore, produced through the *manas*, the organ of speech and the body. The two first species of activity are subdivided into 4 groups, the last into 7.

I. *mano-yoga*, activity of the organ of thinking. It has 4 species :

1. *satya* "true." The *manas* occupies itself with the thinking about a thing that is true.

2. *asatya* "untrue." The *manas* occupies itself with the thinking about a thing that is not true.

3. *satyāmṛṣā* "true and untrue". The *manas* thinks of something that is partly true, partly untrue. For instance, it thinks : "this

¹ *kāyādikaraṇayuktasyā 'tmano vīryapariṇatir yoga ucyate* (Sthānāṅgasūtra-Ṭikā, Benares 1880, p. 26a).

² *vīryaṃ spandanārūpaṃ yathāsaṃbhavaṃ sūkṣma-bādara-parispanda-rūpa-kriyātmakam.* (Ps. 721).

is an Aśoka-wood". But in reality, it is the question of a wood, in which truly there are many Aśoka-trees, but in which there are also growing Dhavala-, Khadira-, Palāśa- and other trees.

4. *asatyāmṛṣā* "neither true nor untrue". The *manas* thinks of something that lies outside the sphere of true and untrue, e.g. "Deva-datta, give me the cow".

II. *vāg-yoga*, activity of speech. The 4 species correspond to those of the *mano-yoga*.

III. *kāya-yoga*, activity of the bodies, namely :

1. *audārika-kāya-yoga*, activity of the physical body.
2. *vaikriya-kāya-yoga*, activity of the transformation-body.
3. *āhāraka-kāya-yoga*, activity of the translocation-body.
4. *kārmaṇa-kāya-yoga*, activity of the *karman*-body ; it manifests itself chiefly during the period between death and re-incarnation.
5. *audārika-miśra-kāya-yoga*, activity of the physical body mixed with the activity of the *karman*-body.
6. *vaikriya-miśra-kāya-yoga*, activity of the transformation-body mixed with that of the *karman*-body or with that of the *audārika*-body.
7. *āhāraka-miśra-kāya-yoga*, activity of the translocation-body, mixed with that of the physical body.

The 3 last mentioned species of activity take place as long as the physical body, or one of the other two bodies, is not yet quite developed that is to say, if united with the *karman*-body shortly after birth, or if united with the physical body during the time when the translocation- or transformation-body of the ascetic is not yet quite ready.

The activity of the fiery body is not specially counted, because the latter is always connected with the *karman*-body.

The activity is least in the lowest animated beings (the *sūkṣmanigodas*) ; it augments with the always ascending organisation.

The multiplicity of activity grows also with the class of beings : the developed *sūkṣma-nigoda* has only *audārika-kāya-yoga*, whilst in the thinking being with 5 senses all 15 *yogas* can occur. In order to hinder the *bandha* of bad *karman*, the activity of the body, speech and thinking organ must be regulated. If through continual self-control (*saṃyama*) the state of holiness is finally reached and through extinction of the *antarāya-karmans* the absolute *vīrya* has been attained, then at first the grosser, and later on the finer activity of body, speech and *manas* is excluded. The holy man has then become an *ayogi-kevalin*, and possesses henceforth, into all eternity, the infinite *vīrya*, bound to no organ, completely withdrawn from the influence of matter.

4. THE LEŚYĀS.

Kg. I 92 b, 95 a, 101 b *et seq.*, 112 b, 155 b ; Ps. 27 ; Lp. III. 284 *et seq.*, XXXVI, 54 JS. II 196 *et seq.*

According to the moral value of their activity—and corresponding also to the kind of *karman* which they bind—the *jīvas* can be divided into 6 categories. The first is characterised by the possession of the greatest sinfulness, whilst each following one improves, and the last is finally standing in the state of the highest attainable purity. The appertainment to one of these 6 classes shows itself in the soul externally : the soul which is free by nature from all distinctions perceptible by the senses, receives colour, smell, taste and touch; in short, it becomes a defined type, which distinguishes it from other souls—although in a manner not recognisable by our senses. This type of soul is called *leśyā*.¹

The different *leśyās* are distinguished according to the colours which they give to the souls, as follows :²

¹ The etymological explanation of the word is difficult ; Jacobi traced it from *kleśa*, Charpentier from *leśa*. Kg. I 92 b etymologises “ *liśyate śliśyate karmaṇā sahā 'tmā 'naye 'ti leśyā* ”. About the *leśyā* there are 3 theories according to Kg I 156 a : some believe the *leśyā* to be a product (*niṣyanda*) of the *kaṣāyas*, others that it is a *pariṇāma* of the *yoga*, others again, a *pariṇāma* of the 8 *karmans*. In the system here represented the *yoga*- explanation seems to be accepted, because the *leśyā* disappears simultaneously with the *yoga* (in the 13th *guṇasthāna*), whilst still after the disappearance of the *kaṣāyas* (in the 12th *guṇasthāna*) *leśyā* is existing, but *karman* (in the 14th *guṇasthāna*) is still also existing after the disappearance of the *leśyā*. Comp. also *Sthānāṅga-Sūtra* (Benares 1880) p. 25 b. Ps. 721 defines *yoga* as *saleśyam vīryam*.

² That to certain states of mind and to souls which experience them, colours are attributed, is often seen in India, and not only there. In *Mahābhārata* XII 286, 33 (ed. Kumbakona) it is said :

“ *śad jīvavarṇāḥ paramaṇi pramāṇaṇi, kṛṣṇo dhūmro nīlam athāsya madhyam |*
raktaṇi pūṇaḥ sahyataraṇi sukhāṇi tu, hāridravaraṇaṇi susukhāṇi ca śuklam || ”
 and *Mahābh.* XII, 186, 5 :

“ *brāhmaṇānāṇi sito varṇaḥ kṣatriyāṇāṇi tu lohitaḥ*
vaiśyaṇāṇi pītako varṇaḥ śūdrāṇāṇi asitas tathā || ”

Comp. also *Rudrākṣajābala-Upaniṣad*, verse 9 :

“ *śvetās tu bhāhmanā jñeyāḥ, kṣatriyā raktavarṇakāḥ |*
pītās tu vaiśyā vijñeyāḥ, kṛṣṇāḥ, śūdrā udāhṛtāḥ || ”

The *Ājīvika*-sect also classified the *jīvas* according to colours (see Hoernle, *ERE* I, 262). It is of great interest that also the Indian *Ars Poetica* (*Alaṃkāra-śāstra*) attributes colours to the different *rasas* :

“ *Syāmo bhavati śṛṅgārāḥ sito hāsyāḥ prakīrtitah |*
kapotaḥ karuṇāś caiva rakto raudraḥ prakīrtitah |
gaurō vīraś ca vijñeyāḥ kṛṣṇāś caiva bhayānakāḥ |
nīlavarṇas tu bibhatsāḥ pītaś caiv' ādbhutaḥ smṛtaḥ || ”

(*Bhāratīyanāṭyaśāstra* VI, 42, 43).

- | | |
|------------------------|-----------------------------|
| 1. <i>kṛṣṇa</i> black, | 4. <i>tejas</i> fiery-red, |
| 2. <i>nīla</i> dark, | 5. <i>padma</i> lotus-pink, |
| 3. <i>kāpota</i> grey, | 6. <i>śukla</i> white. |

The nature of the *leśyās* is explained by two parables :

Six men see a Jambu-tree, full of ripe fruit. They want to eat the fruit but the climbing-up is perilous to life. They reflect therefore as to how they can obtain possession of the jambus. The first proposes to hew down the tree from the root. The 2nd advises merely to cut down the boughs, the 3rd recommends to cut off only the branches, the 4th to cut off only the bunches. The 5th wants only to pluck the fruit, the 6th at last says that one shall only gather and eat the fruit fallen to the ground. Here the first has a black, the 2nd a dark, the 3rd a grey, the 4th a fiery, the 5th a lotus-pink, the 6th a white *leśyā*.

The second parable tells of 6 robbers who want to surprise a village. The 1st robber wants to kill all beings, quadrupeds and bipeds ; the 2nd only human beings ; the 3rd only men ; the 4th only those armed ; the 5th only those who fight. The 6th advises to take away only the treasures, but not to murder anybody. The explanation of this parable is similar to that of the last.

The possessors of the *leśyās* are described (Kg. I, 93) in the following manner :

The hostile, pitiless, cruel, barbarous, impious man, who has a bad tongue and who takes pleasure in torturing other beings, has a black *leśyā*.

The fraudulent, corruptible, inconstant, hypocritical, voluptuous man has a dark *leśyā*.

The thoughtless one, who in all his actions does not weigh the evil and the wrathful, has a grey one.

The prudent man who stops the influx of new *karman*, the liberal, honourable one, who has a friendly mind towards religion, has a fiery *leśyā*.

The compassionate, bountiful, steady, intelligent one has a lotus-pink *leśyā*.

The pious man who performs good deeds, is passionless and impartial, has a white *leśyā*.¹

The above-mentioned emotions are only the fundamental tendencies of the soul ; in every *leśyā* there are different degrees of intensity

¹ Comp. herewith also the explanation of the character (*lākṣaṇa*) of the *leśyās* in Utt. 34, 21 *et seq.* (JS II, 199).

to be distinguished. We must therefore not be astonished, if we see later, that the worst *leśyās* are still occurring in very high states of psychical development, when partial or complete self-discipline have already been attained. The *leśyās* characterise only the general tendency of a soul, without the described passions necessarily being exhibited in such a pronounced manner.

Finally, it is still worth mentioning that a being at its birth has in the beginning the *leśyā* which it possessed at its death in the preceding existence (" *jallese maraĩ tallese uvavajjāĩ*" Kg. I, 117 b) ; later on, the *leśyā* can change.

The holy men have no more *yoga*, and the *Siddhas* have no *leśyā*.

5. BELIEF (*darśana*).

Kg. I, 112 b *et seq.*; P. 27 ; Lp. III, 596 *et seq.*; Tattv. I, 2 *et seq.*

True belief is the unshakable conviction of the absolute truth of the doctrines of the Jain religion. The *samyag-darśana* is an essential quality of the *jīva*. In consequence of the assimilation of *mohanīya-karman*, true belief has completely disappeared ; if the *karman* is hindered in its efficiency in smaller or greater measure, true belief appears in a smaller or greater dimension ; if the *karman* is completely annihilated, the absolute true belief manifests itself in its completeness.

From complete unbelief to complete true belief 6 kinds of belief are possible :

1. *mithyātva*, the non-belief in the doctrine of Mahāvīra and the belief in false doctrines. There are 5 species of it (Kg. I, 149 a ; Gandhi 54) :

(a) *ābhigrahika*, produced by believing a certain false doctrine to be true.

(b) *anābhigrahika*, produced, without acceptance of a certain false doctrine, by apathy and indifference.

(c) *ābhinivēśika* produced by obstinate predilection for something which is estimated to be false.

(d) *sāṃśayika* produced by doubt.

(e) *anābhoga* "caused by deficient judgment", i.e. by the incapability of accepting the truth.¹

2. *sāsvādāna-samyaktva* "a taste of the true belief". This is a feeling of the true belief, lasting only for a few moments, which soon gives place to unbelief. The name is explained in the following manner :

¹ *ābhoga* = *sūkṣmadṛṣṭi* according to a communication by Professor Jacobi.

A man who does not know that he has eaten milk-rice tastes it distinctly in the moment he returns it by vomiting. Thus also a man whose confused mind is directed towards unbelief, feels a momentary taste of the true belief when he spits it out.

3. *samyagmithyātva* "mixed belief" undifferentiated acceptance of true and false. This kind of belief is also called *miśra*.

4. *kṣāyopāśamika* or *vedaka samyaktva* "lower right belief". This is produced by the poisonless *mithyātva-pudgalas* being left (*nirvalita-madana-kodravarūpaṃ mithyātvaṃ eva samyaktvam*).

5. *auśamika samyaktva*, true belief produced by the suppression of the *karman* which caused disturbance of belief.

6. *kṣāyika samyaktva*, true belief produced by absolute annihilation of the *karman* which causes disturbance of belief.

6. CONDUCT (*cāritra*).

Kg. I, 107 a *et seq* ; Jacobi ad Tattv. IX 18 ; JS. II 157 ; W. Schubring ad Kalpasūtra VI 14.

If the *jīva* is free from the influence of the *cāritra-mohaniya-karmans*, he possesses completely pure conduct. The *anantānubandhin* and *apratyākhyānāvaraṇa-kaṣāyas* however, hinder it completely, and make every self-discipline (*saṃyama* or *virati*) altogether impossible ; so long as they operate, the *jīva* is in the state of *avirati*. The deficient self-discipline refers to the objects of the 5 senses and of the *manas* and to the injuring of the 4 species of elementary beings, of plants and of beings with movable bodies, (and) is therefore of 12 species.

If the two worst kinds of passions are eliminated, the *jīva* possesses partial self-discipline (*deśavirati*). This manifests itself chiefly in the evidence of killing movable beings. (See Gandhi p. 116).

If also the *pratyākhyānāvaraṇa-kaṣāyas* have been made ineffective, complete self-discipline (*sarva-virati*), i.e. right conduct, is produced. 5 degrees of *cāritra* are distinguished :

1. *sāmāyika*, the conduct in the primary stage of self-control.
2. *chedopasthāpana*, the conduct of the monk in the beginning of his spiritual career.
3. *parihāraviśuddhi*, the conduct produced by special austerities.
4. *sūkṣmasaṃparāya*, the conduct in which the passions are manifesting themselves at the utmost in a subtle form.
5. *yathākhyāta*, the absolutely perfect conduct which is produced when all passions have been made ineffective.

STATES OF EXISTENCE AND CLASSES OF BEINGS

Explanation Kg. I, 95 b, Ps. 13 ; *guṇa-sthānas* Kg. I, 97 b ; *yoga* Kg. I, 99 a, Ps. 17 ; *upayoga* Kg. I, 99 b, Ps. 19 ; *leśyā* Kg. I, 101 b ; *mārgaṇā-sthānas* Kg. I, 115 b, Ps. 92 ; *alpabahutva* Kg. I, 137 a, Ps. 125 ; *bandha-svāmitva* Kg. I, 81 b, Ps. 511, Tattv. II-IV, Lp. IV-IX, Utt. 36. Comp. A. Guérinot, "Le Jīvaviyāra de Śāntisūri."

The most important accidental states of the *jīva* are his state of existence (*gati*) and the class of being (*jāti*) to which he belongs. Through realisation of certain *karman*-species the shapeless *jīva* receives a certain shape which lasts until the quantity of life (*āyus*), which is necessary for its existence and which is bound in the preceding existence, is exhausted. If this has happened, the *jīva* is re-born in a new form, conditional upon his *karman* ; and thus it continues till, finally, the *jīva* has become tired of this constant change of birth and death and takes the road of salvation proclaimed by Mahāvīra and in the end achieves release. As soon as the *jīva* has freed himself from all *karman*, he loses all corporeal shape and exists into all eternity as a pure spirit free from all finite limitations conditional upon the *karman*.

As a principle for the classification of living beings, Jainism takes the number of the senses. There are beings with 1, 2, 3, 4 and 5 senses; the *jīvas* with 1 sense have either a fine or a gross body, those with 5 senses possess either the inner sense (*manas*) or not and are called accordingly *saṃjñīn* (endowed with reason) or *asaṃjñīn* (unreasonable). In this way there result 7 classes of beings. But as all of them are occurring in a developed (*paryāpta*) or in an undeveloped (*aparyāpta*) state, this number must be doubled ; there are altogether 14 *jīvassthānas*.

Jainism distinguishes 4 different states of existence (*gati*) : that of the celestial, the infernal, the human beings and that of the animals. "Animals are called all those beings which remain if the celestial, infernal and human beings are excluded" (Tattv. IV 28) ; the name of animal is therefore applied also to plants and elementary beings. Animals occur in all 14 *jīvassthānas*, human beings in the two last alone (i.e., as developed and undeveloped reasonable 5 sensed beings), celestial and infernal beings only as developed *saṃjñīn* *pañcendriyas*.

In the following I give a summary of the different species of living beings. I follow the disposition given in the Lp., i.e., I treat first the

animals, then human, celestial and infernal beings. In each class I begin with some explanatory remarks ; I must restrict myself here, however, to the indispensable and must for further particulars refer to the literature above indicated. Thereupon I shall discuss to which *mārga-ṇāsthāna*¹ the singular species belongs ; I confine myself here to *upa-yoga*, *yoga*, *leśyā*, belief and conduct, because the others require no special treatment. The inconsecutiveness I am guilty of in noting down the *guṇasthāna* to which the *jīvas* of the different class of beings can attain, although I explain the theory of the *guṇasthānas* later, every one who wishes to inform himself quickly about them after having read the whole of the book will find justified. At the end I indicate which *nāma-ks* are bound by a *jīva* or exist in him in *udaya* and *sattā*². The numbers refer to the combinations given in chapter III, 1, and are arranged in such a way that with every *bandha* combination all *udaya* and *sattā* combinations printed in the same line are possible.

1. THE ANIMAL STATE OF EXISTENCE.

Note : No animal binds the *ks. tīrthakara* and translocation-body and its limbs.

The developed fine one-sensed animals.

These beings are so fine that they cannot be perceived singly by our senses. They have as body : earth, water, fire, wind or plants. They have only one sense : touch, and all belong to the 3rd sex.

cognition : *mati-ajñāna*, *śruta-ajñāna*, *acakṣur-darśana*.

activity : *audārika-kāya-yoga*.

leśyā : black, dark or grey.

belief : *mithyātva*.

conduct : *avirati*.

guṇasthāna : 1.

Beings of this class do not bind the celestial and infernal state of existence, *ānupūrvī*, *āyus* ; transformation-body and its limbs. The fire- and wind-beings do not in addition bind human state of existence, *ānupūrvī*, *āyus* and high family surroundings.

¹ " *mārgaṇaṃ jīvādīnāṃ padārthānāṃ anveṣaṇaṃ mārgaṇā, tasyāḥ sthānāni āśrayā mārgaṇāsthānāni* " (Kg. I, 92 b). The *mārgaṇāsthānas* are 14 categories, by which the *jīvaasthānas* can be more particularly characterised. The *mārgaṇāsthānas* are : 1. *gati* (state of existence), 2. *indriya* (senses), 3. *kāya* (body, whether fire, earth, water, wind, plants or movable), 4. *yoga* (activity, 15 species), 5. *veda* (sex), 6. *kaṣāya* (passion), 7. *jñāna* (knowledge), 8. *cāritra* (conduct), 9. *darśana* (undifferentiated cognition), 10. *leśyā*, 11. *bhāva* (capability of salvation), 12. *samyaktva* (belief), 13. *saṃjñā* (possession of the inner sense), 14. *āhāraka* (assimilation of matter, cf. Tattv. II, 31).

² The other *karmans* depend upon the *guṇasthānas* to which a being belongs and are to be sought for there.

<i>Table of bandha</i>	<i>udaya</i>	<i>sattā of nāma-k.</i>
23, 25abc, 26, 29abc, 30ab	21a, 24a, 25a, 26a	92, 88, 86ab, 80ab, 78ab

The undeveloped fine, one-sensed animals.

These differ from the *pariyāptas* only with regard to the activity and to *udaya* of *nāma-k.*

Activity : *kārmaṇa-*, and *audārik-miśra-kāya-yoga.*

<i>Table of bandha</i>	<i>udaya</i>	<i>sattā of nāma-k.</i>
23, 25abc, 26, 29abc, 30ab	21a, 24a	92, 88, 86ab, 80ab, 78ab

The developed gross one-sensed animals.

The body of these beings is gross and therefore visible. Whilst the *sūkṣmas* are equal to one another exteriorly, there exist here individual differences between the groups belonging to one species. The *bādara-ekendriyas* have earth, water, fire, wind or plants as bodies. Earth-beings are : dust, clay, sand, stones, metals, vermillion, orpiment, and so forth ; water-beings : water, dew, snow, fog and so on ; fire-beings : flames, coals, meteors, lightning, etc.; wind-beings : squalls, whirlwinds, etc.; plants are of two species : they have, either, together with others a common body, as garlic, onion etc., or each has its own body as trees, shrubs, etc. (JS. II 215 seq.).

All these beings have only one sense : touch, and belong to the 3rd sex. Cognition, *leśyā*, belief, conduct, *guṇasthāna* as with the *sūkṣma-pariyāptas.*

Activity : *vaikriya-*, and *vaikriya-miśra-kāya-yoga* with the wind-beings ; with the others *audārika-kāya-yoga.*

Beings of this class do not bind : celestial and infernal state of existence, *ānupūrvī*, *āyus* ; transformation-body and limbs. The fire- and wind-beings do not bind in addition human state of existence, *ānupūrvī*, *āyus*, and high family surroundings.

<i>Table of bandha</i>	<i>udaya</i>	<i>sattā of nāma-k.</i>
23, 25abc, 26, 29abc, 30ab	21, 24ab, 25a, 26abc	92, 88, 86ab, 80ab, 78ab
"	27a	92, 88, 86ab, 80ab

The undeveloped gross one-sensed beings.

This class of beings differs from the preceding one in a two-fold manner. Firstly : to the earth-, water- and plant-souls, besides the 3 first *leśyās*, belongs also the fiery one. This is caused by the fact that *jīvas* who belonged in their preceding existence to the celestial classes Bhavanapati, Vyantara, Jyotiṣka, Saudharma or Iśāna, can be reborn as earth- and water-beings, or as plants. These have had, as gods, a fiery *leśyā*, (and) have, therefore, in the beginnings—according to the rule given above—also in this existence a fiery *leśyā* (Kg. I,

117 b). Further, we see the peculiar phenomenon that the *aparyāpta-bādara-ekendriyas* are not all unbelievers, but have also *sāsvādana-samyaktva* (Kg. I, 119 b) and can, accordingly be not only in the first *guṇasthāna*, but also in the 2nd.¹ The following differences from the *paryāptas* are still to be noticed :

activity : *kārmana-*, and *āudarika-miśra-kāya-yoga*.

The two-, three- and four-sensed animals.

The *dui-*, *tri-* and *catur-indriyas* are combinedly treated in the Kgs. under the name "*vikalendriya-trika*," as they show no difference with regard to the *karman-* doctrine. We can also follow the example, but we shall however, at first, give a short characteristic of the species of beings in question.

Animals with 2 senses (touch and taste) are : worms, shells, leeches, etc.; animals with 3 senses (touch, taste, smell) : bugs, ants, cochineals ; beings with 4 senses (touch, taste, smell, sight) : bees, flies, mosquitos, etc. All these beings belong to the 3rd sex.

The developed vikalendriyas.

cognition : *mati-ajñāna*, *śruta-ajñāna*, *acakṣur-darśana* ; with the 4 sensed also *caḥṣur-darśana*.

activity : *audārika-kāya-yoga* and *asatyāmṛṣā-vāg-yoga*.

leśyā : black, dark, grey.

belief : *mithyātva*.

conduct : *avirati*.

guṇasthāna : 1.

Like the beings of the previous classes they also bind only *karman* suitable to animals and human beings.

<i>Table of bandha</i>	<i>udaya</i>	<i>sattā of nāma-k.</i>
23, 25abc, 26, 29abc, 30ab	21b, 26d	92, 88, 86ab, 80ab, 78ab
"	28a, 29ab, 30ab, 31a	92, 88, 86ab, 80ab

¹ The 6th Kg. attributes the *sāsvādana*-state to the *paryāpta-bādara-ekendriyas* (Kg. II, 161b), to the *aparyāptas* however only *mithyātva*. This apparent contradiction is explained by the fact that Kg. I 119b means by *aparyāptas* beings who are not completely developed, whether because they are not yet fully grown, or whether because according to their natural disposition they are altogether not able to develop further, whilst in Kg. II 161b only the second group is called "*aparyāpta*", as may clearly be seen from the words "[21 *mohanīyas*, i.e. the number which a being of *sāsvādana-samyaktva* can bind] *keṣāṃcit karaṇāparyāptā-vasthāyāṃ sāsvādanabhāve sati labhyate, na sarveṣāṃ, śeṣakālaṃ vā*." There results, if I understand the passage rightly, that gross one-sensed beings can possess, under certain circumstances, the *sāsvādana-samyaktva* which lasts only a few moments, only as long, however, as they are not fully grown.

The undeveloped vikālendriyas.

These differ from the *pariyāptas* only in the following points :

cognition : *mati-ajñāna*, *śrūta-ajñāna*, *acakṣur-darśana*.

activity : *kārmaṇa-* and *audārika-miśra-kāya-yoga*.

belief : *mithyātva* and *sāsvādana-samyaktva*.

guṇasthānas : 1, 2.

<i>Table of bandha</i>	<i>udaya</i>	<i>sattā of nāma-k.</i>
23, 25abc, 26, 29abc, 30ab	21c, 26d	92, 88, 86ab, 80ab, 78ab

The five-sensed animals.

Animals with 5 senses (touch, taste, smell, sight, hearing) are of three species : aquatic animals (such as fishes and dolphins), terrestrial animals (such as elephants) and air-animals (such as geese). They are divided into two groups : reasonable (*saṃjñin*) and unreasonable (*asaṃjñin*) beings. "The reasonable beings are those endowed with an inner sense (*manas*)". (Tattv. II 25). Reason considers the state of a thing in the present, past and future (*bhūta-bhavad-bhāvi-bhāva-svabhāva-pariyālocanam* Kg. I 96a). The *asaṃjñins* do not possess this capability, they act from instinct. The five-sensed animals proceeding from a womb (*garbha-uyutkrāntāḥ pañcendriya-tiryag-yonijāḥ* Siddhasena *ad* Tattv. II 25), such as cattle, goats, sheep, elephants, lions, tigers, possess reason. *Pañcendriyas* belong to the male, female and 3rd sex.

The developed unreasonable five-sensed beings.

cognition : *mati-ajñāna*, *śrūta-ajñāna*, *cakṣur-darśana*, *acakṣur-darśana*.

activity : *audārika-kāya-yoga*, *asatyāmiṣā-vāg-yoga*.

leśyā : black, dark, grey.

belief : *mithyātva*.

conduct : *arirati*.

guṇasthāna : 1.

Beings of this class bind *karman* suitable for all the 4 states of existence.

<i>Table of bandha</i>	<i>udaya</i>	<i>sattā of nāma-k.</i>
23, 25abc, 26, 29abc, 30ab	21c, 26e	92, 88, 86ab, 80ab, 78ab
"	28b, 29cd, 30cd, 31b	92, 88, 86ab, 80ab
28ab	30cd, 31b	92, 88, 86ab

The developed reasonable five-sensed animals.

cognition : *mati-*, *śrūta-*, *avadhi-jñāna* (*ajñāna*); *cakṣur-*, *acakṣur-*, *avadhi-darśana*.

activity : 13 *yogas*, i.e. all except of the 2 of the translocation-body.

leśyās : all 6.

belief : *mithyātva*, *sāsvādāna-samyaktva*, *samyagmithyātva*, *samyaktva*.

conduct : *avirati*, *deśavirati*¹.

guṇasthāna : 1—5.

Beings of this class bind *karman* suitable for all 4 states of existence.

Table of bandha	udaya	sattā of nāma-k.
23, 25abc, 26, 29abc, 30bd	21c, 26e	92, 88, 86ab, 80ab, 78ab
"	25c, 27b, 28b, 29cd, 30cd,	
	31b	92, 88, 86ab, 80ab
28a	21c, 25c, 26e, 27b, 28bc,	
	29cde	92, 88
28ab	30cde	92, 89, 88, 86ab
	31b	92, 88, 86ab

The undeveloped reasonable five-sensed beings.

cognition : *mati*-, *śruta*-, *avadhi-jñāna* (*ajñāna*), *acakṣur*-, *avadhi-darśana*.

activity : *kārmaṇa*-, and *audārika-miśra-kāya-yoga*.

leśyās : all 6.

belief : *mithyātva*, *sāsvādāna-samyaktva*, *samyaktva* (not *samyagmithyātva* ! Kg. I, 98 a).

conduct : *avirati*.

guṇasthāna : 1, 2, 4.

Beings of this class bind only *karman* suitable for animals and human beings.

Table of bandha	udaya	sattā of nāma-k.
23, 25abc, 26, 29abc, 30ab	21c, 26e	92, 88, 86ab, 80ab, 78ab

2. THE HUMAN STATE OF EXISTENCE.

Human beings are of three kinds : (1) those living in the 15 *Karmabhūmis*, (2) those living in the 30 *Akarmabhūmis*, (3) those living on the 56 *Antaradvīpas*. According to another division (Tattv. III 15) they are divided into *āryas* and *mlecchas*. Like animals there are developed and undeveloped beings of this class.

The developed human beings.

With the developed human beings all *upayogas* and *yogas*, all *leśyās*, every kind of belief and conduct, and all 14 *guṇasthānas* are

¹ Comp. the tale of the elephant in Jñātadharmakathā, chapter 1.

possible. The following combinations of *nāma-k* occur in *udaya* : 20, 21 de, 25de, 26fg, 27cde, 28defghi, 29ghiklm, 30fghi, 31c, 8, 9.

They can bind all species of *karman*-combinations suitable to all 4 states of existence ; all species of *sattā*-combinations are possible with them. The mutual relationship in which *bandha*, *udaya* and *sattā-ks* are standing towards one another, differs according to the *guṇasthāna*. (See below).

Before all other beings mankind enjoys an infinite advantage ; human beings only can attain perfect self-discipline and thereby acquire salvation. The existence in the human state is, therefore, the *conditio sine quā non* of salvation, and a *jīva* must be reborn in this state in order to be saved.

The undeveloped human beings.

To the undeveloped human beings, i.e., those whose organs or faculties have not fully grown, belong also those created by coagulation. The *saṃmūrccchima-manuṣyas* are produced through *generatio aequivoca* in bile, phlegm, urine, mucus, blood, semen, in a corpse, in impure places, through the union of a man and a woman (*striṭpuruṣa-saṃyoge*¹), etc. (Kg. I, 117a).

The *mārgaṇāsthānas* and *karman*-combinations correspond to those of the undeveloped five-sensed animals.

3. THE CELESTIAL STATE OF EXISTENCE.

Gods (*deva*) are beings with fine transformation-bodies who pass their lives, which are very long in comparison to earthly conception, relatively in a greater or smaller state of bliss. They enter into existence through "manifestation" (*upapāta*), i.e., they appear suddenly where according to their *karman* they must originate. If the *āyus* of a god is exhausted, his existence is ended, without a cause of death (*upakrama*) being the apparent reason of it. Gods are developed and undeveloped ; the latter only if their organs are not fully developed. The faculties (*labdhi*) of the body, breath, etc. are always completely existing in a god (Kg. I, 115b).

cognition : *mati-*, *śruta-*, *avadhi-jñāna* (or *ajñāna*), *caḥṣur-*, *acacṣur-*, *avadhi-darśana*.

¹ To this refers probably the following remark of Gandhi (p. 145, Warren p. 96) : " There is a special Jain teaching, which is not the teaching of any other philosophical system, that in every act of sexual intercourse 900,000 living beings, very minute, of the shape of the human being and having the five senses, but no mind (it is called *asaṃjñi-pañcendriya-manuṣyas*), are generated and killed". But see W. Schubring " Das Mahānisiha-Sutta " (Berlin 1918), p. 70.

activity : 4 *vāg-yogas*, 4 *mano-yogas*, *vaikriya-*, *vaikriya-miśra-* and *kārmaṇa-kāya-yoga*.

leśyās : all 6 occur, yet among the classes of gods differences exist, concerning which further details will be given later.

belief : *mithyātva*, *sāsvādana samyaktva*, *samyagmithyātva*, *samyaktva*.

conduct : gods possess no self-control, because there is no possibility for them to practise it, as every wish is fulfilled immediately it arises (Gandhi 111).

guṇasthānas : 1—4.

Devas are reincarnated as human beings or as animals ; if as the latter, however, only as developed gross earth-, water or plant-beings, as well as 5-sensed animals. The following *karmans* are not bound by them : celestial and infernal state of existence, *āṃpūrvī*, *āyus* ; transformation-body and limbs ; translocation-body and limbs : undeveloped, common body, 2-, 3-, 4-sensed class of beings, fine body.

After these general remarks, I give a short characteristic of the 4 celestial classes and their subdivisions.¹

I. The lowest species of gods are the *Bhavanavāsins* who, on their part, are divided into 10 classes, which have the following names : *Asura-kumāra*, *Nāga-kumāra*, *Vidyut-kumāra*, *Suparṇa-kumāra*, *Agnikumāra*, *Vāta-kumāra*, *Stanita-kumāra*, *Udadhi-kumāra*, *Dvīpa-kumāra*, *Dik-kumāra*. The first named ones are living in the upper part of the uppermost hell (*Ratnaprabhā*), the others in the earth. In appearance they equal princes, as the second part of their name indicates. At the head of each class are 2 *Indras* ; the other members of a class are divided into 9 grades. They satisfy their sexual needs by bodily coition. Their *leśyā* is black, dark, grey or fiery. They bind no *tīrthakara-karman*.

II. The *Vyantarās* comprise 8 classes : *Kinnara*, *Kiṃpuruṣa*, *Mahoraga*, *Gāndharva*, *Yakṣa*, *Rākṣasa*, *Bhūta* and *Piśāca*. They live in all 3 worlds, they are partly free, partly serving others—even men. The 1st rank of each class is again occupied by 2 *Indras* ; besides these, there are, however, only 7 other grades. Sexual pleasure, *leśyā* and *karman* as with the preceding class.

III. The *Jyotiṣkas* are divided into 5 classes : suns, moons, planets, *nakṣatras* and fixed stars. In the human world these are

¹ They are shortly treated in Tattv. IV 1-27, Utt. 36, 203-246, Jivaviyāra 24 and in the English Translation of J. G. Bühler's Essay. "On the Indian Sect of the Jains" (London 1903) and in an exhaustive way in W. Kirfel's voluminous work "Die Kosmographie der Inder" (Bonn 1920).

continually revolving, in the direction towards the right round the Meru mountain; beyond it they are not in constant movement. There are many *Indras* here—the suns and moons—besides 7 other grades. The other as with the preceding.¹

IV. The *Vaimānikas* are divided into 2 chief classes: *Kalpapaṇnas* (inhabitants of Kalpas) and *Kalpātītas* (kalpa-less). *Kalpa* means abode of the gods.

(a) The *Kalpapaṇnas* are inhabiting the following *Kalpas*: 1. *Saudharma*, 2. *Aiśāna*, 3. *Sanatkumāra*, 4. *Māhendra*, 5. *Brahmaloka*, 6. *Lāntaka*, 7. *Mahāśukra*, 8. *Sahasrāra*, 9. *Ānata*, 10. *Prāṇata*, 11. *Āraṇa* and 12. *Acyuta*. The 1. *Kalpa* lies above the canopy of the Meru, then every one above the other. With every *Kalpa* the lifetime, power, delights, splendour, purity of the *icśyā*, strength of the senses, and sphere of activity of the *avadhi*-knowledge of its inhabitants is growing whilst the circumference of the sphere (through which they wander in the universe), the size of the body, the possession and the pride, is decreasing. In 1 and 2 bodily coition is still performed; in the others a more and more refined sort of sexual satisfaction takes its place.² At the head of each group stands an *Indra*, besides whom

¹ The number of the suns in *Jambūdvīpa* is 2, beyond the salt-ocean (*Lavaṇa*) 4, etc. Altogether there are in the human world 132 suns. Equally great is the number of moons, of which each has 28 *nakṣatras*, 88 planets, 66,975 *kośākośis* of fixed stars as attendants. (Jacobi *ad Tattv.* IV 14). That in the part of the world inhabited by us (*Jambūdvīpa*) are 2 suns and 2 moons, is a peculiarity of the Jain doctrine. "They proceed from the idea that in the course of 24 hours the sun as well as the other heavenly bodies can only make half of the circuit of the Meru, that, therefore, when the night in *Bharata-varṣa* (India) reaches its end, the sun, whose light had given the preceding day, has only reached the north-west of the Meru. The sun which rises actually in the east of *Bharata-varṣa* cannot, therefore, be the same sun which set on the preceding evening, but is a second, different sun, which however cannot be distinguished by the eye from the first. On the morning of the 3rd day there reappears the first sun which has reached, at about this time, the south-east corner of the Meru. For the same reason the Jains presume the existence of 2 moons, 2 series of *nakṣatras*, etc. All heavenly bodies are thus doubled; but as only one member of this pair appears always in *Bharata-varṣa* and as both members completely resemble one another, nothing in the phenomenon is thereby changed." G. Thibaut, "Astronomie" (in *Grundriss der indo-arischen Philologie*", Vol. III Nr. 9) p. 21 seq.

² "In *Sanatkumāra* and *Māhendra* the goddesses permit themselves to be touched by the god who has erotic desires, whereupon he is satisfied. In *Brahmaloka* and *Lāntaka* the goddesses show themselves in their splendour and beauty to the god for the same purpose and with the same success. In *Mahāśukra* and *Sahasrāra* the gods need only hear the laughter, the chatter, and the singing of the goddesses in order to satisfy their desire. In *Ānata*, *Prāṇata*, *Āraṇa* and *Acyuta* it suffices that the gods imagine the goddesses in thought." Jacobi *ad Tattv.* IV, 9.

there are still 9 grades. The *leśyā* is in 1 and 2 fiery, in 3, 4, 5, lotus-pink, thereafter white. In 1 and 2 each *karman* assimilable by gods, is bound, in 3-8 not the *karmans* of 1-sensed class of beings, immovable body, warm splendour, in 9-12, in addition to these not cold lustre, animal state, *ānupūrvī*, *āyus*.

(b) The *Kalpālītas* have a white *leśyā* and no sexual desire at all. With them no difference in rank exists. They are divided into 2 divisions, which again are subdivided into many classes.

α The *Graiveyakas* are 9-fold : *Sudarśana*, *Supratibandha*, *Mañorama*, *Sarvabhadra*, *Suviśāla*, *Somanasa*, *Sumaṅkasa*, *Priyaṅkara*, *Nandikara*¹. They do not bind the *karmans* : 1-sensed class of beings, immovable body, warm splendour, cold lustre, animal state of existence, *ānupūrvī* and *āyus*.

β. The *Anuttarasuras* are the highest species of gods. They are divided into 5 classes : *Vijaya*, *Vaijayanta*, *Jayanta*, *Aparājita*, *Sarvārthasiddha*. They all have true belief, are only on the 4th *guṇa-sthāna* and bind *karman* only possible on that stage. In the 4 first classes are beings who at the utmost are still only reincarnated twice, in the last one there are only such beings who are reborn only once and then attain salvation (Tattv. VI, 27 ; Lp. 27, 638 seq.)

At the end I give a table of *bandha*, *udaya*, *sattā* of *nāma-ks*. All that is here given must be modified with regard to the exceptions mentioned in connection with the different classes of gods.

25a.	26,	29bc,	30b	21f, 25f, 27f, 28kl, 29no, 30k	92, 88
		30c		21f, 25f, 27f, 28kl, 29no, 30k	93, 89

4. THE INFERNAL STATE OF EXISTENCE.

The infernal beings (*nāraka*) are deformed, evil *jīvas*, belonging to the 3rd sex, with a fine transformation-body, who during their long life are tormented by heat, cold, hunger, thirst and pain, and who with innate hatred are directing all that they feel and think to tormenting one another. Like the gods, they arise through "manifestation" (*upapāta*), are, if undeveloped, only *karaṇa-aparyāptas* ; their existence ends only when their *āyus* has expired ; the many wounds they receive are, therefore, never mortal.

cognition : *matī*-, *śrūta*-, *avadhi-jñāna* (*ajñāna*), *caḥsur*-, *acaḥsur*, *avadhi-darśana*.

activity : 4 *vāg-yogas* ; 4 *mano-yogas* ; *vaikriya*-, *vaikriya-miśra*- and *kārmaṇa-kāya-yoga*.

¹ According to Guérinot and Burgess. In Utt. 36, 212 *et seq.* and Lp. VIII 63 *et seq.*, they are simply called the lowest, the middle, and the upper of the lower, middle and upper divisions.

leśyās : black, dark, grey.

belief : unbelief, *sāsvādāna-samyaktva*, mixed belief, belief.

conduct : *avirati*.

guṇasthānas : 1—4.

The *nārakas* inhabit the numerous hells which exist in the 7 successively descending subterranean regions, which comprise a varying number of stages. The names of these 7 *bhūmis* are : 1. *Ratnaprabhā*, 2. *Sarkarāprabhā*, 3. *Vālukāprabhā*, 4. *Paṅkaprabhā*, 5. *Dhūmaprabhā*, 6. *Tamaḥprabhā*, 7. *Mahātamaḥprabhā*. The deeper the storey of hell on which a being is existing, the larger is his body, the more horrible his appearance, the more unsupportable are the tortures it has to suffer. The hells of the first 3 regions are hot, those of the 4th and 5th regions hot and cold, those of the last two, cold. The *leśyā* in the 1st and 2nd is grey, in the 3rd grey or dark, in the 4th dark, in the 5th dark and black, in the 6th and 7th black ; it corresponds to the increasing sinfulness of the state of mind (*tīvratara-saṅkleśādhyavasānā*) of its possessor.

In *Ratnaprabhā* gods of the *Asura*-class can also arise. They are capable of reaching as far as *Vālukāprabhā*, in order to torment the inhabitants of the 3 first *bhūmis* (comp. Lp. VIII, 4 *et seq*).

Infernal beings can only be reincarnated as developed 5-sensed animals and as human beings. All do not bind the following 19 *karmans* :

Celestial and infernal state, *ānuṣṭurvī*, *āyus* ; transformation-body and limbs, fine, common, immovable body, undeveloped, warm splendour, and 1-4-sensed class of beings.

In the regions 4-7 the *tīrthaṅkara-k* is not bound, in the 7th in addition not human-*āyus* and, in the 1st and 2nd *guṇasthānas*, likewise not human state of existence and *ānuṣṭurvī*, as well as high family surroundings.

Table of bandha	udaya	sattā of nāma-k.
29 b	21 g. 25 g, 27 g, 28 m, 29 p	92, 88
29 c	21 g, 25 g, 27 g, 28 m, 29 p	92, 89, 88
30 b	21 g, 25 g, 27 g, 28 m, 29 p	92, 88
30 c	21 g, 25 g, 27 g, 28 m, 29 p	89

VI

THE CAUSES OF THE KARMAN AND THE MEANS FOR ITS ANNIHILATION

1. THE CAUSES OF BONDAGE.

Kg. I 148b *et seq.*, Ps. 365 *et seq.*, Tattv. VIII 1 *et seq.*, Gandhi 54 *et seq.*, Warren 37 *et seq.*

The penetration of matter into the soul and the transformation of it into *karman* proceeds through the activity (*yoga*) of the *jīva*. The species of *karman* into which the matter can be transformed is, in addition to the *yoga*, conditional upon 3 other causes¹, of which each as long as it operates, affords the *bandha* of a certain number of *karmaprakṛtis*. The 4 causes of bondage are :

1. *mithyātva*, unbelief.
2. *avirati*, lack of self-discipline, i.e. non-observation of the commandments.
3. *kaṣāya*, passion.
4. *yoga*, activity.

Each of these chief causes (*mūla-hetu*) is divided into a number of subdivisions, the secondary causes (*uttara-hetu*), namely *mithyātva* in 5, *avirati* in 12, *kaṣāya* in 25, and *yoga* in 15. The entire number of *uttara-hetus* amounts therefore to 57.

Every *mūla-hetu* causes the binding of certain *karman-species* :

Mithyātva causes the *bandha* of the infernal state of existence, *ānupūrvī* and *āyus* ; 1-, 2-, 3-, 4-sensed class of beings, immovable, common, fine, undeveloped body ; warm splendour, worst figure and firmness, 3rd sex, unbelief.

Avirati causes the *bandha* of 35 *prakṛtis*, 4 *anantānubandhin-*, and 4 *apratyākhyānāvaraṇa-kaṣāyas*, female sex, the 3 worst kinds of unconsciousness, animal and human state, *ānupūrvī*, *āyus* ; the 4 middle figures, the 5 first firmnesses, cold lustre, bad gait, unsympathetic, unsuggestive, ill-sounding, physical body and limbs, low family surroundings.

The *kaṣāyas* produce the bondage of 68 *prakṛtis*, i.e. all of them remaining, with the exception of *tīrthakara*, translocation-body and its limbs, and *sāta-vedanīya*.

¹ Several teachers (also Umāsvāti, Tattv. VIII 1) consider as the 5th *mūla-hetu* "negligence" (*pramāda*). According to the opinion of the Kgs. this is already included in *avirati*,

Yoga alone causes bandha of sātā-vedanīya.

The *karmans tīrthakara* and translocation-body and its limbs, are caused through none of the above mentioned causes of bondage ; they are, on the contrary, only bound by specially favoured men ; the *bandha* of *tīrthakara* is caused by true belief (*samyaktva*), that of the translocation-body and its limbs through self-control (*saṁnyama*).

Each of the *karmans* can only be bound so long as its cause of bondage is in existence ; if the cause disappears, the *bandha* of the corresponding *prakṛti* ceases. The causes can only be eliminated successively and not out of their order. So long, therefore, as *mithyātva* exists, *avirati*, *kaṣāya* and *yoga* are in operation, and all *prakṛtis* caused through these 4 can be bound. If *mithyātva* is eliminated, the 16 *karman*-species caused thereby vanish, and so forth. If the first 3 causes of bondage are extinguished, the *jīva* only binds *sātā-vedanīya*. This lasts until the *jīva* returns within the power of the *kaṣāyas* and binds corresponding *k.*, or till the *jīva* also completely annihilates the *yoga*, and thus altogether puts an end to *bandha*.

We have seen which *k-prakṛtis* can be bound, as long as certain psychical factors are in existence ; in the following we learn details concerning the actions through which the *jīva* produces a *karman*¹.

Hostility against knowledge and undifferentiated cognition, against those who know and the means of cognition, denial, annihilation and hindrance of them, disregard of the doctrine and its commandments, rebelliousness and lack of discipline towards teachers and masters, destruction of books, the tearing out of the eyes, etc.—such actions are the causes of the *bandha* of the *ks jñāna-* and *darśanāvaraṇa*.

Piety, respect for parents and teachers, gentleness, pity, keeping of vows, honourable conduct, overcoming of passions, giving of alms, fidelity in belief, are causing the *bandha* of *sātā-vedanīya-k* ; the contrary causes the *bandha* of *asātā-vedanīya-k*.

The teaching of a false, the hindrance of the true religion, the blasphemy of the Jains, of the saints, of the images of gods, of the community, of the canon, the rape of sacred objects, causes *darśana-mohanīya-k*.

¹ What is here reproduced is the doctrine of the *āsravas*, dealt with in detail in Tattv. VI. The *āsravas* are the activities of body, speech and *manas* which cause certain *karmans*. Regarding two meanings of the word *āsrava* vide Sarva-darśanasamgraha p. 30 ; comp. Colebrooke p. 246, Wilson p. 310, Jhaveri 27, Mrs. Stevenson 67. In the Kgs. the word which only occurs I, 25 in a Sūtra, is neither in the text nor in the commentary used in this place, it is only spoken of the "*bandha-hetavaḥ*" which cause, that the *jīva* "*badhnāti, jayati, samupārjayati*" a certain *k*. In quotations however, the word frequently occurs.

The actions caused by the outbreak of passions produce the binding of *kaṣāya-mohanīya-ks*. The one whose mind is confused through joking, liking, disliking, sorrow, fear and disgust, binds the corresponding *nokaṣāya-mohanīya-ks*. Slight passionate desire, conjugal fidelity, inclination for right conduct, cause *pun-veda-k*; jealousy, pusillanimity, mendacity, great sensuality, adultery cause *strī-veda-k*; violent love of pleasure and strong passions directed towards sexual intercourse with men and women cause the binding of *napuṃsaka-veda-k*.

One who tortures and kills other beings, who strives in an extraordinary manner after possessions, and is governed by life-long passions, obtains *naraka-āyus*. The deceitful, the fraudulent man, who is in possession of the thorns¹, binds *tiryag-āyus*; the humble, sincere one, whose passion is slight, *manuṣya-āyus*. One who possesses the right belief, but who only partially or not at all practises self-discipline, whose passions are slight, a heretic, who practises foolish asceticism, and involuntarily extinguishes *karman* (*akāma-nirjarā*), by suffering hunger and thirst involuntarily, who is chaste, who endures troubles, who falls from mountain-heights, who perishes in fire and water—these obtain *deva-āyus*².

Honesty, gentleness, absence of desire, purity cause the *bandha* of good; the reverse, the *bandha* of bad *nāma-k*.

Just recognition of the excellence of others, modesty, reverence towards teachers and masters, the desire to learn and to teach are causes of the *bandha* of *uccair-gotra-k*³; the contrary causes *bandha* of *nīcāir-gotra*.

The hindering of the veneration of the *Jina*, the withholding of food, drink, lodging, clothing, the destroying of the power of others with the help of magic spells, altogether the preparation of hindrances of any kind, causes *bandha* of *antarayā-k*.

¹ *Saśalo*, which is explained: "*saśalyo rāgādivaśācīrṇānekavrataniyamāticāra-sphuradantaḥśalyo'nālocitāpratīkrāntaḥ*". In Tattv. VII, 13 as "thorns" are given *māyā*, *nidāna* (sexual enjoyment) and *mithyādarśana*.

² On the courses of rebirth in the different classes of gods comp. Aupapātika-Sūtra §§ 64-84, 117-129.

³ Tattv. VI 23 gives in particular the causes of *tīrthakara-k*. I quote the *sūtra* according to Jacobi's German translation: "Perfect belief, possession of veneration, no breach of vows and laws, permanent practice of knowledge and indifference to worldly objects, according to one's power alms and asceticism, assistance to and readiness to serve the community and the monks, love of the Arhats, masters, wise men and the doctrine, the fulfilment of the *Āvaśyakas*, the glorification of the way to salvation, attachment to the confessors of the true religion are (causes) of *tīrthakara-n-k*."

2. THE IMPEDING AND DESTRUCTION OF KARMAN

Concerning the impeding and destruction of *karman*, the Kgs. give us no explanation, as their aim is simply a theoretical exposition of the annihilation of the *ks.*, but is in no way an indication of the means which must be practically employed in pursuit of this aim. Considering the great importance which the doctrine of *saṃvara* and *nirjarā* have for the philosophy of the Jaina, as a counterpart to the preceding section, I believed myself, however, called upon to give a condensed description of the practical means for *karman*-annihilation. The following account is based if I except the short notices Kg. I 26a and the section on the *parīṣahās*, Ps. 435 *et seq.*—chiefly on Tattv. IX. Comp. Hemacandra, Yogaśāstra I, 33 *et seq.*, IV 78 *et seq.*

The *karman* assimilated by the *jīva* realising itself, fades, consumes itself. But as the *jīva* is ever binding new *karman*, through the consumption of *karman*, no decrease of it is produced. A reduction of *karman* is only possible, if, through suitable measures the binding of new *karman* is prevented and the existing *karman* is annihilated.

The suppression of the inflow of new *karman* is called "impeding" (*saṃvara*). It is attained by 6 means. These are :

1. *guṇti*, control, i.e. the right regulation of the activity of body, speech and mind.

2. *saṃti*, carefulness in walking, speaking, collecting alms, in the lifting up and laying down of a thing, and in the discharging of the body, to avoid sins against laws, and to hinder the killing of living beings.

3. *dharma*, the 10 duties of a monk, namely : forbearance, humility, purity, self-abnegation, truthfulness, self-control, asceticism, abstinence, voluntary poverty, and spiritual obedience.

4. *bhāvanā*, *anuprekṣā*, the 12 reflections, namely : the consideration of the transitoriness of all things, of the helplessness of man, of the *saṃsārā*, of the isolation of the soul, of the heterogeneity of soul and body, of the impurity of the body, of the inflow of *karman*, of its impeding and destruction, of the world, of the scarcity of enlightenment, and of the truth well proclaimed by religion.

5. *parīṣaha*, the patient endurance of the 22 troubles, i.e., the *jīva* must be indifferent to : 1. hunger, 2. thirst, 3. cold, 4. heat, 5. mosquitoes, 6. nakedness or bad clothing, 7. the discomfort connected with long wandering, 8. women, 9. a vagrant life, 10. the place where he meditates, 11. the couch he finds, 12. abusive words, 13. ill-treatment, 14. the unpleasantness of begging, 15. the failure in begging, 16. sickness, 17. the pricking of the grass-blades on which he lies,

18. the dirt on the body, 19. praising, 20. conceit of knowledge, 21. despair concerning ignorance, 22. doubt of the truth of the doctrine.

The troubles are caused through *udaya* of the following *karmans* : 20 and 21 through veiling of knowledge, 22 through disturbance of belief, 6, 7, 9, 10, 12, 14, 19 through disturbance of conduct, 15 through hindrance, the remaining 11 through *vedanīya*. (Comp. Ps. 45 *et seq.*, Js. II, 8).

6. *cāritra*, conduct (its 5 degrees, see above).

The annihilation of *karman* is called destruction (*nirjarā*). It is attained by :

1. external asceticism, namely : fasting, reduction of food, restriction to certain food, renunciation of delicacies, a lonely resting-place, and mortification of the flesh.

2. internal asceticism, namely : penitence, modesty, eagerness to serve, study, renunciation and meditation.¹

¹ Asceticism also causes simultaneously impeding of the inflow of *karman*.

VII

THE WAY OF SALVATION

1. THE CAPABILITY OF SALVATION

Gandhi 76 *et seq.*, Warren 45

The souls, the number of which is infinite, are of a two-fold kind : 1. worldly souls (*saṃsārīn*) provided with *karman*-matter, and 2. released souls (*mukta, siddha*) free from *karman*. The former are again separated into 2 groups : 1. into souls, in which a spiritual development has not yet begun, and 2. into such, in which it has begun. Each of these 2 latter species comprises two classes of *jīvas*, namely, 1. such as can attain salvation (*bhavya*) and 2. such as cannot (*abhavya*).

The entire universe is filled with very minute, fine living beings (*nigoda*), imperceptible to our senses, which pervade everything and which nothing can destroy. The *jīvas* have undifferentiated unbelief (*avyakta mithyātva*), they have no tendency either for good or evil ; a spiritual development has not yet begun in them. Special circumstances are rousing the *nigoda* out of its apathy ; its unbelief differentiates itself, assumes a certain form (*vyakta mithyātva*) ; through it the *nigoda* awakes from indifference and starts a spiritual development, which, under favourable circumstances, leads finally to salvation.

The beginning of development as well as the capability of salvation are solely dependent upon accidental circumstances : " In a whirlpool some bit of stick or paper or other matter may in the surging of the water get to one side and become separated from the rest, be caught by the wind, and dried by the sun ; and so some such thing may happen to a *nigoda* which would awaken just a spark of the latent potential power of development " (Gandhi 77). The same parable is used in order to show that also the *bhavyatva* is dependent upon chance.¹

The number of *abhavyas* is small in comparison to that of the *bhavyas*. *Jīvas* incapable of being released, are existing in all classes of beings ; they never reach beyond the *mithyātva* (and thereby not beyond the 1st *guṇasthāna*) and feel themselves quite well in the

¹ A Jain gentleman related to me the following parable : Some men want to go from London to Brighton, but they do not know the way and have no possibility of learning it. Therefore they start as chance leads them. Some of them in the end, after longer or shorter wandering, arrive in Brighton, whilst others never reach there,

embodied state, because they do not know anything better. The *bhavyas*, on the contrary, finally become tired of the wandering in ever new forms of existence, they recognise the truth of the religion of the Jina, practise self-control and asceticism, and, in the end, after the lapse of longer or shorter periods of time, attain salvation.

2. PRELIMINARY SURVEY OF THE GUṆASTHĀNAS.

From the state of complete dependency upon the *karman* to the state of complete detachment from it, 14 stages, the so-called *guṇasthānas* (states of virtue) can be distinguished.¹ There are stages of development in which the soul gradually delivers itself, firstly from the worst, then from the less bad, and, finally, from all kinds of *karman*, and manifests the innate faculties of knowledge, belief, and conduct in a more and more perfect form. They are named according to their owners, the characteristics of these always being associated with the word "*guṇasthāna*". The owners of the different stages are the following :

1. *mithyādṛṣṭi*, the unbeliever.
2. *sāsvādāna-samyagdṛṣṭi*, the one who has only a taste of the true belief,
3. *samyag-mithyā-dṛṣṭi* (or *miśra*), the one who has a mixed belief.
4. *avirata-samyagdṛṣṭi*, the one who has true belief but has not yet self-control.
5. *deśavirata*, the one who has partial self-control.
6. *pramatta-saṃyata*, the one who has complete self-control, sometimes, however brought into wavering through negligence.
7. *apramatta-saṃyata*, the one who has self-control without negligence.
8. *apūrvā-karaṇa* (or *nivṛtti-bādara-saṃparāya*), the one who practises the process called *apūrvā-karaṇa*, in whom, however, the passions are still occurring in a gross form.
9. *anivṛtti-bādara-saṃparāya*, the one who practises the process called *anivṛtti-karaṇa*, in whom, however, the passions are still occurring in a gross form.
10. *sūkṣma-saṃparāya*, the one in whom the passions still only occur in a more subtle form.

¹ "tatra guṇā jñāndaśānacāritrarūpā jīvasvabhāvaviśeṣāḥ, sthānaṃ punar atra tṛcchāṃ śuddhyaviśuddhiprakarṣāpakarṣakṛtāḥ svarūpabhedaḥ. tiṣṭhanty asmin guṇā iti kṛtvā. guṇānāṃ sthānaṃ guṇasthānaṃ" Kṛ. I, 56a.

11. *upaśānta-kaṣāya-vītarāga-chādmastha* (or shortly *upaśānta-moha*) the one who has suppressed every passion, but who does not yet possess omniscience.

12. *kṣīṇa-kaṣāya-vītarāga-chādmastha* (or *kṣīṇa-moha*), the one who has annihilated every passion, but does not yet possess omniscience.

13. *sayogi-kevalin*, the omniscient one who still practises an activity (*yoga*).

14. *ayogi-kevalin*, the omniscient without *yoga*.

The *guṇasthānas* are arranged in a logical order, according to the principle of the decreasing sinfulness and the increasing purity. In the 1st *guṇasthāna* all 4 causes of *bandha* are operating : unbelief, lack of self-control, passion and activity ; in the 2-5th, only 3 : i.e., unbelief is absent ; in 6-10th only passion and activity exercise their influence ; in the 11-13th only activity. In the last *guṇasthāna* a bondage of *karman* no longer takes place. With the single causes of bondage, the *bandha* of the *karman*-species conditional upon them disappear. Likewise, also, with every step the number of the *karmans* which have *udaya* and *sattā*, decreases. Further details on this subject will be given later.

The order of the *guṇasthānas* is logical and not chronological. The succession in which they are to pass is different with each individual, because relapses can throw the *jīvas* down from the ardously attained height and can, wholly or partially annul the development hitherto achieved. This becomes still more comprehensible, if we call to mind the fact, that the remaining on one stage may only last a few minutes, so that in the morning one can be on a high level, sink down from it at noon, and climb up to it again in the evening. But even if we put aside the possibility of a relapse, it is impossible to pass through all 14 *guṇasthānas* successively, because a direct transition from the 1st into the 2nd stage is out of question (Kg. II, 19b) and the 11th stage cannot be passed before the 12th to 14th. The different possibilities of the succession of the *guṇasthānas* are conditional upon the process which lead to the attainment of *samyaktva* and upon the two ways, by which a methodical reduction of *karman* can be brought about. Before we turn therefore to a detailed analysis of the *guṇasthānas*, a description of the events in the attainment of the true belief and in the suppression or annihilation of the disturbances of the true belief, is necessary. The *samyaktva-lābha* and the two *śreṇis* belong to the most difficult points in Jain metaphysics ; all sources at my disposal treat these psychic events always in the same dry, stereotyped way, without giving any clues which could facilitate our understanding or still less the feeling of the spiritual conditions which underlie them.

As hitherto I have not succeeded in learning anything essential from the texts or from modern Jains which would contribute to the solution of these difficult problems of "occult Jainism"—as Mr. J. H. Jaini, the President of the All-India Jain-Association mentioned them to me—I restrict myself here to a short reproduction of that which the Kgs. offer and leave it to further research to explore these psychological labyrinths¹.

3. THE ATTAINMENT OF SAMYAKTVA.

Kg. I 57a, 113a, II 107a, 200b ; Kp. 161b *et seq.* ; Ps. 1139 *et seq.* ; Lp. III 596 *et seq.*

The spiritual development is conditional upon the elimination of the *mohanīya-karmans*. As the realisation of a *mohanīya-k* causes the *bandha* of a new *karman* of the same kind which is, in addition, still provided with a great *sthiti*, the binding of new *mohanīya-k* cannot be hindered by a good state of mind. The reduction of *k* has to be achieved in another way : three processes (*karaṇa*) must be undergone for this purpose, psychical conditions all of which only last during the fraction of a *muhūrta*. Five-sensed, reasonable, fully developed beings of all 4 states of existence are qualified for the *karaṇas*, beings which have an activity of body, speech and mind, *formaliter* differentiated knowledge and one of the 3 best *leśyās*;² their state of mind ought to be one of sufficient purity. These bind, one *muhūrta* before the beginning of the *karaṇas*, the best possible *karman*-species but no *āyus* because they are too pure for that. They reduce the *anubhāga* of the 4th degree of bad *prakṛtis* to one of the 2nd degree, convert the *anubhāga* of the 2nd degree of good *prakṛtis* to one of the 4th degree, and bind a *sthiti* of, at the utmost, a fraction of *sāgaropama-koṭikoṭis*. During the 1st process "*yathāpravṛtti-karaṇa*" they continue to do so and increase in purity from moment to moment. This process can be repeated several times—even by *abhavyas*—it leads, however only to the goal, if the two other *karaṇas* follow it.

The 2nd process (*apūrvā-karaṇa*) augments again the purity of the *jīva*. It consists of the following 4 processes : *sthiti-ghāta*, *rasa-ghāta*, *guṇa-śreṇi*, and *anya-sthiti-bandha*. *Sthiti-ghāta* is destruction of the duration of *karman* : in every moment portions of the *sthiti* are annihilated, so that the *sthiti* is at the end of the process considerably

¹ Also the little that Gandhi communicates, p. 73 (Warren, p. 62) does not contribute much to the explanation of the processes, as it is very short and differs from the Kgs.

² This contradicts Kg. I, 136b, according to which the infernal beings have only the 3 worst *leśyās*,

smaller than at the beginning of it. With the decrease of the duration of the *k* already existing, there simultaneously takes place the *bandha* of the *sthiti* of the new *karman*; this *sthiti* is likewise considerably smaller than before. By *rasa-ghāta* is to be understood the reduction of the intensity of the existing *karman*; *guṇaśreṇi* (comp. Kg. II 79b) means the expulsion (*viracanā* = *saṃnyāsa*) of *karma-pudgalas*; the number of the eliminated atoms increases from moment to moment to an incalculable extent. With this *karana* the "knot" (*granthi*¹) within us (i.e. the disturbances of belief and conduct, residing in the heart) is split, then the road is open to spiritual progress.

In the next—following 3rd process (*nivṛtti-karana*), *sthiti-ghāta*, *rasa-ghāta*, *guṇa-śreṇi* and *anya-sthiti-bandha* again take place. When a calculable part of the *karana* has ended, the *jīva* divides the *sthiti* of *mithyātva* by intercalation of an interval (*antara-karana*) into 2 portions. The 1st part of the *mithyātva-sthiti* lasts for fractions of a *muḥūrta*, the 2nd comprises the remainder. Whilst the 1st *sthiti* realises itself, the *jīva* is still a *mithyādṛṣṭi*; but as soon as the 1st moment of it has passed, the *jīva* enters into the *antara-karana* and possesses in its duration, which only lasts *antarmuḥūrta*, the *aupaśamika-samyaktva*. The cause of it is, that all *mithyātva*-matter which falls to this interval, is gradually eliminated and attributed to the 1st and 2nd *sthiti*, so that when the soul arrives there, it finds no *mithyātva-pudgalas* that could be realised. "For, as a forest-fire, when it reaches a place where all inflammable material has already been consumed, is extinguished, so the forest-fire, consisting in the realisation of the *mithyātva*, ceases when it has reached *antara-karana*". During this state the *jīva* makes 3 heaps of the *mithyātva*-matter contained in the 2nd *sthiti*: an impure one (for *mithyātva*), a semi-pure one (for *samyag-mithyātva*) and a pure one (for *kṣāyopāśamika-samyaktva*). As long as the *aupaśamika-samyaktva* lasts, through the process called *guṇasaṃkrama*, matter passes from *mithyātva* to *samyaktva* and *samyag-mithyātva*. As soon as it ceases, one of the 3 heaps achieves realisation, viz., according to the state of mind *mithyātva*, *samyagmithyātva* or (*kṣāyopāśamika*) *samyaktva*. If during the last 6 *āvalikās* of the *aupaśamika*-time an *anantānubandhin* *kāṣāya* bursts forth, the *jīva* attains *sāsvādāna-samyaktva*, whence he immediately sinks back again into *mithyātva*. The entire process was in this case of quite

1 " *mithyātvaṇi nokaṣāyās ca kaṣāyās ceti kīrtitāḥ* |

jinais caturdaśavidho 'byantaragranthir āgame" || Lp. III, 610.

" *gaṇiṭhi tti sudubbheo kakkhaḍḍaghaṇarūḍḍhagūḍhagaṇiṭhi vva* |

jivassa kammajayio ghaṇarūḍḍosapaṇiṇāmo" || Kg. I, 57b.

"The 'knot' is the attack upon us of our inborn likes and dislikes, more especially as to convictions regarding conduct (that it is wrong to kill etc.)" Gandhi 75.

short duration and without lasting effect for the spiritual progress of the *jīva*. If, however, the semi-pure heap reaches *udaya*, the soul attains the mixed belief, and is in the 3rd *guṇasthāna*. In this the soul remains for the fraction of a *muhūrta* and then reaches *samyaktva* or *mithyātva*. Finally, those who acquire *kṣāyopāśamika-samyaktva* become *aviratas*, *deśaviratas* or *sarvaviratas*.

For beings of all 4 states of existence who possess the lower belief, the separation (*visaṃyojana*) of the *sat-karman* of the *anantānu-bandhins* is possible. This is achieved, similarly to the obtaining of *samyaktva* through these 3 processes ; in *anivṛtti-karaṇa* no *antara-karaṇa* takes place. A further progress, however, is not practicable for a *kṣāyopāśamika-samyagdṛṣṭi*, he cannot reach beyond the 7th *guṇasthāna*. If he wishes to proceed further, he must attain *aupāśamika* or *kṣāyika-samyaktva*, and must cast off in a methodical way the remaining *mohanīya-ks*. The two ways which cause a systematic reduction of the active *sat-karman* will be shown in the two following paragraphs.

4. *The upāśama-śreṇi*.

Kg. I 60, II 105a *et seq.*, 189a *et seq.*, Kp. 171b *et seq.*, Ps. 1158 *et seq.*

Upāśama means : acquiescing, calming down ; he who practises the *upāśama* of *karman* is capable of governing himself to such an extent that the *karmans* cannot manifest their effect. The heaped-up *satta-k* is suppressed, so that it cannot manifest itself, but it is not totally eradicated ; it is, therefore, still existing in a latent state and can break out again occasionally. If the suppression of *karmans* is undertaken in a systematic way in a certain succession, an *upāśama-śreṇi* is existing, a series or scale, which finally ends in a complete suppression of all *mohanīya-ks*. The *upāśama-śreṇi* can be "ascended" by an *avirata*, *deśavirata*, *pramatta* or *apramatta* ; in the regular course it reaches its end in the *upāśānta-moha-guṇasthāna*, as then the suppressed passions break out again and the *jīva* "falls down" from the *śreṇi*. In the following I give a short description of the different stages of which the *upāśama-śreṇi* consists. I restrict myself, however, to that which is most necessary, as a detailed exposition would extend beyond the scope of this work.

An *avirata*, *deśavirata*, *pramatta* or *apramatta* makes the 3 *karaṇas*¹ and suppress thereby the life-long passions. Thereupon he suppresses the 3 disturbances of belief and through that now reaches

¹ The course of the *karaṇas* is, in general, as above, in the attaining of *samyaktva*. In particular, however, differences exist (e.g. that already in the *apūrvā-karaṇa* a *guṇasaṃkrama* takes place, that in the *anivṛtti-karaṇa* no *antara-karaṇa* is made, and so forth), upon which I do not specially dwell here.

permanent *aupaśamika-samyaktva*. When this has happened, he proceeds to the *upaśama* of the still remaining *mohanīya-ks*. For this purpose he again performs the 3 *karāṇas* : the *yathāpravṛtti-karāṇa* falls into the *apramatta-guṇasthāna*, the *apūrvā-* and the *anivṛtti-karāṇa*, into the *guṇasthānas* named after them. If a calculable part of the *anivṛtti-karāṇa* has passed, the *jīva* performs an *antara-karāṇa* of the 21 remaining *mohanīyas*. Then he successively suppresses, within the fraction of a *muhūrta*, the 3rd sex, then the female sex, then joking, liking, disliking, sorrow, fear and disgust ; then the male sex, then simultaneously *apratyākhyānāvaraṇa* and *pratyākhyānāvaraṇa* anger, then the flaming up anger. Thereupon follows the suppression of the 2nd and 3rd degrees of pride and of the flaming-up pride ; then that of the 2nd and 3rd kinds of deceitfulness and of the flaming-up deceitfulness, and here upon that of the 2nd and 3rd kinds of greed. Then the flaming-up greed becomes divided into 3 parts ; the 2 first of these the *jīva* suppresses simultaneously, the 3rd he divides into a measurable number of pieces, which he suppresses gradually piece by piece. Through this he has become a *sūkṣma-saṃparāya*. When the last little piece of greed is suppressed, he is an *upaśānta-moha*. In this state he remains, in the maximum, *antarmuhūrta*, in the minimum for one *samaya*. As soon as this time has passed, he falls down from this *guṇasthāna*. This "*pratipāta*" follows from 2 causes : either through *bhava-kṣaya*, the termination of the existence, i.e. the death of the individual, or through *addhā-kṣaya*, the expiration of the time possible for the *upaśānta-moha*-state. If a *jīva* dies in this *guṇasthāna* he is reborn as an *Anuttarasura*-god, consequently falls immediately from the 11th into the 3rd *guṇasthāna*. If he does not die, at the termination of the *upaśānta*-state the separated *ks* are taken up again, and thus he becomes finally a *pramatta*, under certain circumstances also, a *deśavirata*, *avirata*, or even a *sāsvādāna*.

The *upaśama-śreṇi* lasts only *antarmuhūrta* ; it can be ascended twice during an existence ; if this has been the case, salvation during that life is impossible. If, on the contrary, it is only once ascended, the individual has still the chance after the downfall of reaching the *kṣapaka-śreṇi* which leads to *nirvāṇa*.

5. The *kṣapaka-śreṇi*.

Kg. I, 61 a, II, 111 b *et seq.*, 205 b *et seq.*

The *kṣapaka-śreṇi* is the ladder leading to the annihilation of *karman*. He who has ascended it, extinguishes successively the different species of the *sattā-k.*, becomes in the end altogether free from *karman*, and thereby attains salvation.

Only a person exceeding 8 years of age, endowed with the best firmness of the joints, who is in one of the *guṇasthānas avirata, deśa-virata, pramatta* or *apramatta*, is capable of beginning the ascent on this *śreṇi*. He annihilates, by the help of the 3 *karaṇas*, firstly the *anantānubandhins*, then the 3 species of disturbance of belief. If he has bound *āyus* and dies before *mithyātva* is completely annihilated, he can, in his new existence, eventually bind anew the *anantānubandhins*; because the germ of them, unbelief, is still existing. If, however, *mithyātva* is annihilated, this is impossible. If he has bound *āyus*, but does not die immediately after the annihilation of the 7 *mohanīyas*, he is satisfied with what he has attained, and for the moment does not undertake any effort in order also to annihilate the other *karmans*. He must then still experience 3 or 4 births before he is released.

If, however, he has reached the *śreṇi* without having bound *āyus*, he proceeds, after the destruction of the 7 *mohanīyas*, immediately to the annihilation of the still remaining *mohanīyas*. For this purpose, he performs the 3 *karaṇas*, of which the first falls into the *apramatta-guṇasthāna*, the two others into the *guṇasthānas* called after them. During the *apūrvā-karaṇa* he begins simultaneously with the annihilation of the 4 *apratyākhyānāvaraṇa*- and *pratyākhyānāvaraṇa-kaṣāyas*. When these have half disappeared, he meanwhile annihilates 3 veils of undifferentiated cognition, viz. the 3 worst kinds of unconsciousness, and the 13 *nāma-karmans*; animal and infernal state, and *ānu-pūrvī*, 1-, 2-, 3-, 4-sensed class of beings, warm splendour, cold lustre, and fine, common and immovable body. Then he annihilates what still remains of the two *kaṣāya*-species. Then follows the *kṣaya* of the 3rd and female sex, of joking, liking, disliking, sorrow, fear, disgust, male sex¹ and of flaming-up anger, pride and deceitfulness. When this has happened, he leaves the *anivṛtti-guṇasthāna* and enters into that of the *sūkṣmasaṃparāya*, where he successively annihilates the flaming-up greed, divided into little pieces. With the disappearance of the last particle of greed, all passions are destroyed and the summit of the *śreṇi* is reached; the *jīva* is now a *kṣīṇa-kaṣāya*. In the penultimate *saṃaya* of this *guṇasthāna* he annihilates the two lightest kinds of sleep (*nidrā* and *pracalā*), in the following *saṃaya* the 5 veils of knowledge, the 4 veils of undifferentiated cognition and the 5 hindrances. Thereby he has become a *sayogi-kevalin*, who is still wandering for a time bodily on earth, but thereafter attains salvation.

¹ In this manner the annihilation of *sat-karman* occurs in man. The succession in a woman is: 3rd, male sex, joking etc., in beings belonging to the 3rd sex; female, male sex, joking etc., 3rd sex.

VIII

THE 14 GUṆASTHĀNAS

Explanation of the *guṇasthānas* Kg. I, 56a, Ps. 40 seq., Lp. III, 1131 seq.; duration Ps. 181 seq.; *mārgaṇāsthānas* Kg. I, 81b seq., Ps. 100 ; *upayoga* Kg. I, 147a, Ps. 90 ; *yoga* Kg. I, 145b, Ps. 88 ; *leśyā* Kg. I, 148b ; *jīvasthānas* Kg. I, 97b ; *bandhahetavaḥ* Kg. I, 151a seq.; *bandha*, *udaya*, *sattā* Kg. I, 63a seq. II, 168b seq. .

All that has previously been said will be recapitulated and amplified in the following analysis of the *guṇasthānas*. We see once more the different species of *jīvas* in their dependence upon *karman*, and in their states and qualities produced thereby ; we follow the manner in which, by degrees, they deliver themselves from the fatal effects of matter and accompany them up to the moment of their complete liberation from *karman*. The procedure followed in the description of the different stages corresponds to that followed in the description of the forms of the existence. I commence with a short characteristic of each state and continue with a survey of the *upayogas*, *yogas*, *leśyās*, as well as of the species of belief and conduct, which are possible in beings who are in the respective *guṇasthānas*. Thereafter follows a survey of the causes of binding and of the *karmans* which can exist in this stage in *bandha*, *udaya*, *sattā*, as well as of those which are eliminated when the *guṇasthāna* is left. In most of the cases I could restrict myself to a simple enumeration, as the Kgs. only seldom offer arguments, and where this happens, the reason generally follows from the definition of the respective *karman*. With regard to that which will be said concerning *sattā*, I must observe that I confine myself only to the most important. Still many other possibilities are suggesting themselves here (e.g., that someone possesses already *kṣāyika-samyaktva* and then ascends the *upaśama-sreṇi*) which the reader can easily find for himself. About the *sthiti*-, *rasa*- and *pradeśa-bandha*, I need not make any detailed statements, as the little that the Kgs. offer concerning their maximum and minimum, follows from the principle explained in chapter II, 2-4. I only recall the fact that in the *guṇasthānas* which lie beyond the cutting of the "knot", a *sthiti* above *sāgaropamāntaḥkoṭīkoṭīs* cannot be bound, and that with the elimination of the *kṣāyās* the binding of *sthiti* and *rasa* ceases entirely : the passionless one binds only momentary *karman* which is without intensity (comp. Tattv. II, 5).

1. *mithyādr̥ṣṭi-guṇasthāna*.

The characteristic mark of this 1st *guṇasthāna* is unbelief, the declining of the truths of Jainism. "But why is this stage called a stage of virtue, as the virtues (*guṇa*) of the soul, viz. knowledge, belief and conduct, are absent?" "Because in every *jīva* these exist at least to a minimum extent, however much they might be darkened through the *karman*; for if this should be lacking to a *jīva*, he would be no *jīva*." But, if now in every being the *samyaktva*, although only in the smallest measure, is existing, why does one then speak of "*mithyādr̥ṣṭis*"? "*Mithyādr̥ṣṭis* are those in whom, on account of the realisation of the *mithyātva-mohanīya-karman*, the true belief does not manifest itself, those who find no pleasure in the truth of salvation taught by the sublime Arhat. But as long as someone does not accept even one of the words spoken by the Jina, he is a *mithyādr̥ṣṭi* (comp. Kg. I, 56b).

The *abhavyas* and the *bhavyas* who by reason of unfavourable conditions do not reach salvation, remain eternally in this *guṇasthāna*; with them it is without beginning and without end. With the other *bhavyas* this *guṇasthāna* has no beginning, but an end which comes sooner or later. With the one who fell from a higher stage and sank back into unbelief, it has a beginning and an end; the duration of the stay in it amounts then in the minimum to a fraction of a *muhūrta*, in the maximum to something less than one-half of a *pudgalaparāvarta*.

cognition : *mati*-, *śruta-ajñāna*, *vibhaṅga-jñāna*; *cakṣur*-, *acakṣur-darśana*.

activity : 13, i.e. all except *āhāraka*- and *āhāraka-miśra-kāya-yoga*¹.

leśyās : all 6.

belief : unbelief.

conduct : *avirati*.

causes of bondage : 55, i.e. all except *āhāraka*- and *āhāraka-miśra-kāya-yoga*.

bandha : 117 *prakṛtis*, i.e., all 120 except the translocation-body and its limbs and *tīrthakara*².

udaya and *udiraṇā* : 117 *prakṛtis* i.e. all 122 except the translocation-body and its limbs, *tīrthakara*, mixed belief and *samyaktva*.

¹ The translocation-body exists only with believers who practise self-control.

² *Tīrthakara-nāma-k* arises only together with true belief.

sattā : all 148¹.

<i>Table of bandha</i>		<i>udaya</i>	<i>sattā of k.s</i>
1. <i>jñānāvaraṇa</i>	5	5	5
2. <i>darśanāvaraṇa</i>	9	4, 5	9
3. <i>vedanīya</i>	1	1	2
4. <i>mohanīya</i>	22	7 e	28
		8 de, 9 cde, 10	26, 27, 28
5. <i>āyus</i>	1	1	1, 2
7. <i>gotra</i>	1	1	1,2
8. <i>antarāya</i>	5	5	5

It is not necessary to give a table of *bandha*, *udaya* and *sattā* of *nāma-karman* in this *guṇasthāna*, as all *karman*-combinations in which the above-mentioned 3 or 5 *karma-prakṛtis* do not occur in *bandha* or *udaya*, are possible. In *sattā* the combinations indicated by an asterisk are not possible.

Beyond this *guṇasthāna*, the following *prakṛtis* have no more *bandha*, *udaya* and *udīraṇa* :

bandha : unbelief, 3rd sex, infernal state, *ānuṣṭurvī*, *āyus* ; 1-, 2-, 3-, 4-sensed class of beings, 6th figure, 6th firmness of the joints, warm splendour, undeveloped, common, fine, immovable body.

udaya and *udīraṇa* : unbelief, warm splendour, undeveloped, common, fine body.

2. *sāsvādāna-samyagdṛṣṭi-guṇasthāna*.

This *guṇasthāna* is only of very short duration ; it lasts in the minimum 1 *samaya*, in the maximum 6 *āvalikās*. In it are beings who possessed *aupaśamika-samyaktva* during the fraction of a *muhūrta*, but who had lost it again on account of the breaking out of the life-long passions. It is therefore a state of quite short duration, which lies between a stage on which *mithyātva* was suppressed, and the *mithyādṛṣṭi-guṇasthāna* ; after the lapse of that time, the being sinks back into the 1st *guṇasthāna*.

cognition : *matī*-, *śrūta-ajñāna*, *vibhaṅga-jñāna* ; *cakṣur-acakṣur-darśana*.

activity : all except *āhāraka*- and *āhāraka-miśra-kāya-yoga*.

leśyās : all 6.

belief : *sāsvādāna-samyaktva*.

conduct : *avirati*.

¹ Also *tīrthakara*, because one who has already bound infernal *āyus*, may still have reached afterwards *kṣāyopāśamika-samyaktva* and therewith a *guṇasthāna* in which *tīrthakara* is bound. If he dies, he goes to hell on account of the bound *āyus* ; and has here at first, again *mithyātva*, is therefore in the 1st *guṇasthāna*. The bound *tīrthakara-k* remains however existing in *sattā*.

causes of bondage : 50, i.e. all 57 except the 5 *mithyātvas* and *āhāraka-* and *āhāraka-miśra-kāya-yoga*.

bandha : 101 *prakṛtis*, viz. the 117 of the previous *guṇasthāna* without the 16, cause of which is unbelief.

udaya and *udīraṇā* : 111 *prakṛtis*, viz. the 117 of the preceding *guṇasthāna* without the 5 mentioned at the end. Besides that, there is no *udaya* of the infernal *ānupūrvī*, because a *sāsvādāna* does not go to hell.

sattā : 147, i.e. all except *tīrthakara*.

Table of <i>bandha</i>		<i>udaya</i>	<i>sattā</i> of <i>k.s</i>
1. <i>jñānāvarata</i>	5	5	5
2. <i>doṣānāvarata</i>	9	4, 5	9
3. <i>vedanīya</i>	1	1	2
4. <i>mohanīya</i>	21	7 f, 8 f, 9 d	28
5. <i>āyus</i>	1	1	1, 2
6. <i>nāman</i>	28a	30 cdefg	92, 88
		31 b	88
	29bc, 30c	21abcdf, 24a, 25f, 26cef,	
		29nop, 30abcdeh, 31b	92, 88
7. <i>gotra</i>	1	1	1, 2
8. <i>anīlāya</i>	5	5	5

Beyond this *guṇasthāna* the following *prakṛtis* have no longer *bandha*, or *udaya* and *udīraṇā* :

bandha : the 3 worst kinds of unconsciousness, the 4 life-long passions, female sex, animal state, *ānupūrvī*, *āyus*, the 4 middle figures, the 4 middle firmnesses of the joints, cold lustre, bad gait, ill-sounding, unsympathetic, unsuggestive ; low family-surroundings.

udaya and *udīraṇā* : the 4 life-long passions. 1-, 2-, 3-, 4-sensed class of beings, immovable body.

3. *samyagmithyādṛṣṭi-guṇasthāna*.

The prominent property of this *guṇasthāna*, which only lasts during the fraction of a *muhūrta* is indifference. This manifests itself chiefly in the attitude towards belief ; without love and hatred towards the doctrine of the Jina, the *miśra* embraces mixed belief by mingling true and false. If the time of the stay on this stage is over, the *jīva* attains, according to circumstances, the false or true belief.

cognition : $\frac{1}{2}$ *matī-*, *śruta-*, *avadhi-jñāna* ; $\frac{1}{2}$ *matī-*, *śruta-ajñāna*, *vibhaṅga-jñāna* ; *caḥsur-*, *acaḥsur-darśana*, $\frac{1}{2}$ *avadhi-darśana*.

activity : 4 *mano-*, 4 *vāg-*, as well as *audārika-* and *vaikriya-kāya-yoga*.

leśyās : all 6.

conduct : -*avirati*.

belief : mixed belief.

causes of bondage : 43, i.e. all except 5 *mithyātvās*, 4 *anantā-mubandhins*, *audārika-miśra*-, *vaikriya-miśra*-, *āhāraka*-, *āhāraka-miśra*, *kārmaṇa-kāya-yoga*.

bandha : 74 *prakṛtis*. From the 101 of the preceding *guṇasthāna* the 25 mentioned above are to be deducted. Besides that, the two still remaining *āyus* cannot be bound here, because the *jīva* cannot die on this stage, and because, also, a clear tendency of will which could be decisive for the binding of a certain *āyus*, is not existing.

udaya and *udīraṇā* : 100 *prakṛtis*. From the 111 of the preceding *guṇasthāna* the 9 mentioned are deducted. Besides, there is no realisation of the 3 still remaining *ānuṣṭūvīs*, because the *jīva* does not die here. *Miśra-samyaktva* has *udaya* in this *guṇasthāna*, and must be added.

sattā : 147 *prakṛtis*, i.e. all except *tīrthakara*.

Table of bandha		<i>udaya</i>	<i>sattā</i> of k.s
1. <i>jñānāvaraṇa</i>	5	5	5
2. <i>darśanāvaraṇa</i>	6	4, 5	9
3. <i>vedanīya</i>	1	1	2
4. <i>mohanīya</i>	17	7 c, 8 b, 9 a	28, 27, 24
5. <i>āyus</i>	0	1	1
6. <i>nāman</i>	28a	30 cdefg, 31 b	92, 88
	29c	29 nop	92, 88
7. <i>gotra</i>	1	1	1
8. <i>antarāya</i>	5	5	5

Beyond this *guṇasthāna*, mixed belief has no more *udaya* and *udīraṇā*.

4. *avirata-samyagdṛṣṭi-guṇasthāna*.

To this *guṇasthāna* belong beings who possess the true belief and who therefore know what is good and evil and who believe renunciation worthy of being striven after, but who, on account of the realisation of the *apratyākhyānāvaraṇa-kaṣāyas*, are not capable of practising self-control. They are either without *śreṇi* (*śreṇi-rahita*), or they ascend here the *upāsama*- or *kṣapaka-śreṇi*. The duration of this *guṇasthāna*, lasts in the minimum the fraction of a *muhūrta* ; in the maximum, 33 *sāgaropamas*, or even more.

cognition : *mati*-, *śruta*-, *avadhi-jñāna* ; *cakṣur*-, *acakṣur*-, *avadhi-darśana*.

activity : all except *āhāraka-* and *āhāraka-miśra-kāya-yoga*.

leśyās : all 6.

belief : *kṣāyopaśamika*, *aupaśamika*, or *kṣāyika-samyaktva*.

conduct : *avirati*.

causes of bondage : 46. To the 43 of the preceding *guṇa-sthāna* are to be added *audārika-miśra*, *vaikriya-miśra*, and *kārmaṇa-kāyayoga* ; because an *avirata* can die, and is active with his *karman* body on the way to his new birth.

bandha : 77 *prakṛtis*. To the 74 of the preceding *guṇa-sthāna* are to be added *tīrthakara* as well as human and celestial *ānupūrvī*, the former, because *samyaktva*, the cause of it, is existing ; the latter, because death is possible here, and a sufficiently marked tendency of will is existing.

udaya and *udīraṇā* : 104 *prakṛtis*. From the 100 of the preceding *guṇasthāna*, mixed belief is to be deducted ; the lower *samyaktva* and the 4 *ānupūrvīs* however are to be added.

sattā : in general 148. When the 4 *anantānubandhins* and the 3 *darśana-mohanīyas* are annihilated, 141.

Table of bandha		udaya	sattā of k.s
1. <i>jñānāvaraṇa</i>	5	5	5
2. <i>darśanāvaraṇa</i>	6	4, 5	9
3. <i>vedanīya</i>	1	1	2
4. <i>mohanīya</i>	17	6 c	28, 24, 21
		7 d, 8 c	28, 24, 23, 22, 21
		9 b	28, 24, 23, 22
5. <i>āyus</i>	1	1	1, 2
6. <i>nāman</i>	28a	21 cd, 25 cd, 26 ef, 27 bc, 28bcdef, 29cdefghi	
		30cdefg, 31 b	92, 88
	29c	21 fg, 25 fg, 27 fg, 28 klm, 29 nop, 30k	92, 88
	29d	21 d, 25 d, 26 f, 27 c, 28 de, 29 ghi, 30 fg	93, 89
	30c	21 f, 25 f, 27 f, 28 kl, 29 no, 30 k	93, 89
		21 g, 25 g, 27 g, 28 m, 29 p	89
7. <i>gotra</i>	1	1	1, 2
8. <i>antarāya</i>	5	5	5

Beyond this *guṇasthāna* the following *prakṛtis* have no more *bandha*, or *udaya* and *udīraṇā*.

bandha : 4 *apratyākhyānāvaraṇa-kaṣāyas* ; human state, *ānupūrvī*, *āyus* ; 1st firmness of the joints, physical body and limbs.

udaya and *udīraṇā* : 4 *apratyākhyānāvaraṇa-kaṣāyas*, celestial and infernal state, *ānupūrvī*, *āyus* ; animal and human *ānupūrvī* ; transformation-body and limbs, unsympathetic, unsuggestive, shame.

5. *deśavirata-samyagdṛṣṭi-guṇasthāna*.

In this *guṇasthāna* partial self-control exists. The stay in it lasts in the minimum the fraction of a *muhūrta* ; in the maximum somewhat less than a *pūrvakoṭi*. The beings in this stage are either without *śreṇi*, or ascend the *upaśama-* or *kṣapaka-śreṇi*, or are on them.

cognition : *mati-*, *śruta-*, *avadhi-jñāna* ; *cakṣur-*, *acakṣur-*, *avadhi-darśana*.

activity : 11 *yogas* i.e. all except *āhāraka-*, *āhāraka-miśra*, *audārika-miśra-* and *kārmaṇa-kāya-yoga*¹.

leśyās : all 6.

belief : *kṣāyopaśamika*, *upaśamika* or *kṣāyika samyaktva*.

conduct : partial self-control.

causes of bondage : 39, i.e. the 46 of the preceding *guṇasthāna* without the 4 *apratyākhyānāvaraṇa-kaṣāyas*, *audārika-miśra-* and *kārmaṇa-kāya-yoga*, as well as without the *avirati*, which refers to the injury done to beings with movable bodies.

bandha : 67, i.e. the 77 of the preceding *guṇasthāna* without those separated at the termination of it.

udaya and *udīraṇā* : 87, i.e. the 104 of the preceding *guṇasthāna* without those separated at the termination of it.

sattā : in general 148. When the 4 *anantānubandhins* and the 3 *darśana-mohanīyas* are annihilated, 141.

Table of <i>bandha</i>		<i>udaya</i>	<i>sattā</i> of k.s
1. <i>jñānāvaraṇa</i>	5	5	5
2. <i>darśanāvaraṇa</i>	6	4, 5	9
3. <i>vedanīya</i>	1	1	2
4. <i>mohanīya</i>	13	5 b	28, 24, 21
		6 b, 7 b	28, 24, 23, 22, 21
		8 a	28, 24, 23, 22
5. <i>āyus</i>	1	1	1, 2
6. <i>nāman</i>	28a	25cd, 27bc, 28cef, 29efhi,	
		30cdefg, 31b	92, 88
	29d	25d, 27c, 28ef, 29hi, 30fg	93, 89
7. <i>gotra</i>	1	1	1, 2
8. <i>antarāya</i>	5	5	5

Beyond this *guṇasthāna* the following *prakṛtis* have no more *bandha* and *udaya* or *udīraṇā*.

¹ With the activity of the *karman*-body self-control is impossible.

bandha : the 4 *pratyākhyānāvaraṇa-kaṣāyas*.

udaya and *udīraṇā* : the 4 *pratyākhyānāvaraṇa-kaṣāyas*, animal state and *āyus* ; cold splendour, low family surroundings.

6. *pramatta-saṃyata-guṇasthāna*.

In this *guṇasthāna* complete self-control has been achieved, although this is disturbed through negligence (*pramāda*), produced through realisation of the flaming-up passions, of sleep, etc. The duration of the stay on this stage lasts in the minimum 1 *samaya*, in the maximum the fraction of a *muhūrta*. If somebody dies after 1 *samaya*, he becomes an *avirata* ; if he dies after the fraction of a *muhūrta*, he becomes a *deśavirata*. If the *antarmuhūrta*, however, has passed without incident, the *jīva* goes into the *apramatta-guṇasthāna*, where he remains for the fraction of a *muhūrta*, in order to return once more into the *pramatta-guṇasthāna* ; then this operation begins anew. This wavering between the 6th and 7th *guṇasthāna* lasts in the maximum somewhat less than a *pūrvakoṭi*. This refers to the *munis* who have ascended no *śreṇi* ; if the *upaśama-* or *kṣapaka-śreṇi* is ascended, or continued, such a wavering does not take place.

cognition : *matī-*, *śruta-*, *avadhi-*, *manahparyāya-jñāna* ; *cakṣur-*, *acakṣur-*, *avadhi-darśana*.

activity : 13 *yogas*, viz. 4 *mano-*, 4 *vāg-*, as well as *audārika-*, *vaikriya-*, *vaikriya-miśra*, *āhāraka-* and *āhāraka-miśra-kāya-yoga*.

leśyās : all 6.

belief : *kṣāyopaśamika*, *aupaśamika* or *kṣāyika-samyaktva*.

conduct : *sāmāyika*, *chedopasthāpana*, *parihāraviśuddhi*¹.

causes of bondage : 26, i.e. the 39 of the preceding *guṇasthāna* without the 4 *pratyākhyānāvaraṇa-kaṣāyas*, and the 11 still remaining kinds of *avirati* ; to be added are *āhāraka-* and *āhāraka-miśra-kāyayoga*, as here *saṃyama* is achieved.

bandha : 63 *prakṛtis*, i.e. the 67 of the preceding *guṇasthāna* without the 4 *pratyākhyānāvaraṇa-kaṣāyas*.

udaya and *udīraṇā* : 81 *prakṛtis*, i.e. 87 of the preceding *guṇasthāna*, without the 8 which reach their end there ; to be added are translocation-body and its limbs.

sattā : in general 148 ; if the 3 disturbances of belief and the 4 life-long passions are annihilated, 141.

¹ To the one who has the *parihāraviśuddhi-conduct* the ascent of the *śreṇi* is refused (Kg. I 121a).

Table of bandha		udaya		sattā of k.s
1. jñānāvaraṇa	5	5		5
2. darśanāvaraṇa	6	4, 5		9
3. vedanīya	1	1		2
4. mohanīya	9	4		28, 24, 21
		5 a, 6 a		28, 24, 23, 22, 21
		7 a		28, 24, 23, 22
5. āyus	1	1		1, 2
6. nāman	28a 25de, 27cd, 28eg, 29h, 30f			92, 88
	29d 25de, 27cd, 28eg, 29h, 30f			93, 89
7. gotra	1	1		1, 2
8. antarāya	5	5		5

Beyond this *guṇasthāna* the following *prakṛtis* have no *bandha*, *udaya*, or *udīraṇā*.

bandha : *asāta-vedanīya*, disliking, sorrow, flexible, unpleasant, shame.

udaya : the 3 worst kinds of unconsciousness ; translocation-body and limbs¹.

udīraṇā : the 3 worst kinds of unconsciousness, *sāta*- and *asāta-vedanīya* ; translocation-body and limbs, human *āyus*.

7. *apramatta-saṃyata-guṇasthāna*.

In this *guṇasthāna* complete self-control without negligence is existing. It lasts 1 *samaya* till *antarmuhūrta*. (For the details see the foregoing *guṇasthāna*).

cognition : *mati*-, *śruta*-, *avadhi*-, *manahpariyāya-jñāna* ; *cakṣur*-, *acakṣur*-, *avadhi-darśana*.

activity : 11 *yogas*, i.e. the 13 of the preceding *guṇasthāna* without *vaikriya-miśra*- and *āhāraka-miśra-kāya-yoga*.

leśyā : fiery, lotus-pink, white.

belief : *kṣāyopaśamika*, *aupaśamika*, *kṣāyika samyaktva*.

conduct : *sāmāyika*, *chedopasthāpana*, *parihāraviśuddhi*.

causes of bondage : 24, i.e. 26 of the previous *guṇasthāna* without *vaikriya-miśra*- and *āhāraka-miśra-kāya-yoga*.

bandha : 58(59) *prakṛtis*. From the 63 of the preceding *guṇasthāna* those separated at its termination, eventually

¹ The 3 worst kinds of unconsciousness, as well as the translocation-body and its limbs, only realise themselves if a certain *pramāda* exists ; they can, therefore, no longer exist on a stage which is free from all negligence. If a *yati* manifests in himself the translocation-body, he exhibits a certain impatience (*atsukya*) and is therefore a *pramatta*. Observe that the translocation-body can only be realised in this *guṇasthāna*, but cannot be bound here, whilst it can be bound in the following, but cannot reach *udaya* there.

also the celestial *āyus*, are deducted. To be added are translocation-body and its limbs.

udaya : 76 *prakṛtis*, i.e. the 81 of the preceding *guṇasthāna* without the 5 there separated¹.

udīraṇā : 73, i.e. the 81 of the preceding *guṇasthāna* without the 8 there separated.

sattā : generally 148, if the 3 disturbances of belief and the 4 life-long passions are annihilated, 141.

Table of bandha		<i>udaya</i>	<i>sattā of k.s</i>
1. <i>jñānāvaraṇa</i>	5	5	5
2. <i>darśanāvaraṇa</i>	6	4, 5	9
3. <i>vedanīya</i>	1	1	2
4. <i>mohanīya</i>	9	4	28, 24, 21
		5 a, 6 a	28, 24, 23, 22, 21
		7 a	28, 24, 23, 22
5. <i>āyus</i>	1	1	1, 2
6. <i>nāman</i>	28a	29 hiki, 30 fgh	88
	29d	29 hiki, 30 fgh	89
	30d	29 hiki, 30 fgh	92
	31	29 hiki, 30 fgh	93
7. <i>gotra</i>	1	1	1, 2
8. <i>antarāya</i>	5	5	5

Beyond this *guṇasthāna* the following *prakṛtis* have no more *bandha*, *udaya*, *udīraṇā*.

bandha : celestial *āyus*.

udaya and *udīraṇā* : low true belief, the 3 worst firmnesses of the joints.

8. *apūrva-karaṇa-guṇasthāna*.

This *guṇasthāna* is, like the following, accessible only to one who is on a *śreṇī*. In it the process called *apūrva-karaṇa* is performed, which consists here of 5 single events (*stṛhiti-ghāta*, *rasa-ghāta*, *guṇa-śreṇī*, *guṇa-samkrama*, *anya-stṛhiti-bandha*). On this stage the *jīva* who is on the *upāsama-śreṇī* remains in the minimum 1 *samaya*, in the maximum *antarmuhūrta*; the one who is on the *kṣapaka-śreṇī* altogether *antarmuhūrta*.

cognition : *mati*-, *śruta*-, *avadhi*-, *manahparyāya-jñāna* ;
cakṣur-, *acakṣur*-, *avadhi-darśana*.

activity : 9 *yogas* i.e. 4 *mano*-, 4 *vāg*- and *audārika-kāyayoga*.

leśyā : white.

¹ I do not understand how an *āhāraka-kāya-yoga* is possible without the *āhāraka-kāya-karmān* having *udaya*.

belief : *aupaśamika*, *kṣāyika-samyaktva*.

conduct : *sāmāyika*, *chedopasthāpana*.

causes of bondage : 22, i.e. the 24 of the preceding *guṇasthāna* without *āhāraka*- and *vaikriya-kāya-yoga*.

bandha : With regard to *bandha*, there are 7 divisions to be distinguished in this *guṇasthāna*. In the 1st division the 58 *prakṛtis* of the *apramatta* are bound. In the following five, only 56, because the two light kinds of sleep have no longer *bandha*. In the last, seventh, only binding of 26 *prakṛtis* exists ; the 30 *prakṛtis* : celestial state and *ānu-pūrvī*, 5-sensed class of beings, pleasant gait, movable, gross, developed, individual body, firm, pleasant, sympathetic, melodious, suggestive, transformation-body, translocation-body and their limbs, fiery body, *karman* body, 1st figure, formation, *tīrthakara*, smell, taste, colour, touch, "not light not heavy", self-annihilation, annihilation of others, breathing, are no longer bound beyond the 6th division.

udaya : 72 *prakṛtis*, i.e. the 76 of the preceding *guṇasthāna* without the 4 separated at its termination.

udīraṇā : 69 *prakṛtis*, i.e. the 73 of the preceding *guṇasthāna* without the 4 separated at its termination.

sattā : on the *upāśama-sreṇi* 148, on the *kṣapaka-sreṇi* 138, because the 4 *anantānubandhins*, the 3 disturbances of belief and celestial, animal and human *āyus* have disappeared.

Table of <i>bandha</i>		<i>udaya</i>	<i>sattā</i> of k.s
1. <i>jñānāvaraṇa</i>	5	5	5
2. <i>darśanāvaraṇa</i> (in the 1st part)	6	4, 5	9
" (beginning from the 2nd part)	4	4, 5	9
3. <i>vedanīya</i>	1	1	2
4. <i>mohanīya</i>	9	4, 5 a, 6 a	28, 24, 21
5. <i>āyus</i>	0	1	1
6. <i>nāman</i>	28a	30 f	88
	29d	30 f	89
	30d	30 f	92
	31	30 f	93
	1	30 f	88, 89, 92, 93
7. <i>gotra</i>	1	1	1, 2
8. <i>antarāya</i>	5	5	5

Beyond this *guṇasthāna* the following *prakṛtis* have no *bandha*,
udaya, *udīraṇā* :

bandha : joking, liking, fear, disgust.

udaya and *udīraṇā* : joking, liking, disliking, sorrow, fear, disgust.

9. *anivṛtti-bādara-saṃparāya-guṇasthāna*.

In this *guṇasthāna* the one who is on the *upaśama* or *kṣapaka-śreṇi* performs the *anivṛtti-karaṇa*. The former remains here in the minimum 1 *saṃaya*, in the maximum *antarmuhūrta* ; the latter, *antar-muhūrta*.

cognition : *mati-*, *śruta-*, *avadhi-*, *manahparyāya-jñāna* ; *cakṣur-*, *acakṣur-*, *avadhi-darśana*.

activity : 9 *yogas*, viz. 4 *mano-*, 4 *vāg-*, as well as *audārika-kāya-yoga*.

leśyā : white.

belief : *aupāśamika*, *kṣāyika samyaktva*.

conduct : *sāmāyika*, *chedopasthāpana*.

causes of bondage : 16, i.e. the 22 of the preceding *guṇasthāna* without joking, liking, disliking, sorrow, fear, disgust.

bandha : 5 parts exist here. In the first, 22 *prakṛtis* are bound, i.e. the 26 of the preceding *guṇasthāna* without the 4 separated at its termination. In the 2nd part the *bandha* of the male sex, in the 3rd that of the flaming-up anger, in the 4th that of flaming-up pride, in 5th that of flaming-up deceitfulness fall away, so that therefore in the last part of this *guṇasthāna* 18 *prakṛtis* only can be bound.

udaya : 66 *prakṛtis*, i.e. the 72 of the preceding *guṇasthāna* without the 6 separated there.

udīraṇā : 63 *prakṛtis*, i.e. the 69 of the preceding *guṇasthāna* without the 6 separated there.

sattā : On the *upaśama-śreṇi* 148. On the *kṣapaka-śreṇi* 9 parts are to be distinguished here. In the 1st part the 138 *prakṛtis* of the preceding *guṇasthāna* exist. In the 2nd part 122, because the 3 worst kinds of unconsciousness, animal- and infernal state and *ānuṣṭūṇī*, 1-, 2-, 3-, 4-sensed class of beings, immovable, fine, common body, warm splendour, cold lustre are annihilated. In the 3rd part are 114, because the 4 *apratyākhyānāvarāṇa-*, and the 4 *pratyākhyānāvarāṇa-kaṣāyas* fall away. In the following parts there are successively annihilated : third sex, female sex, then simultaneously joking, liking, disliking, sorrow, fear, disgust, then male sex, flaming-up anger, flaming-up

pride. In the last moment of this *guṇasthāna* there are, therefore, 103 *prakṛtis* in *sattā*.

Table of bandha		udaya	sattā of k.s
1. <i>jñānāvaraṇa</i>	5	5	5
2. <i>darśanāvaraṇa</i>	4	4, 5	9
	4	4	6
3. <i>vedanīya</i>	1	1	2
4. <i>mohanīya</i>	5	2	28, 24, 21, 13, 12, 11
	4	1	28, 24, 21, 11, 5, 4
	3	1	28, 24, 21, 4, 3
	2	1	28, 24, 21, 3, 2
	1	1	28, 24, 21, 2, 1
5. <i>āyus</i>	0	1	1
6. <i>nāman</i>	1	30 f	93, 92, 89, 88 ; 80 c, 79, 76, 75
7. <i>gotra</i>	1	1	1, 2
8. <i>antarāya</i>	5	5	5

Beyond this *guṇasthāna* the following *prakṛtis* have no more *bandha*, *udaya*, *udīraṇā* :

bandha : flaming-up greed.

udaya and *udīraṇā* : all 3 sexes as well as flaming-up anger, pride, deceitfulness.

10. *sūkṣma-saṃparāya-guṇasthāna*.

In this *guṇasthāna* passion still only occurs in the most subtle form in order to be then totally suppressed or annihilated. It lasts with the *upaśamaka* 1 *saṃaya* in the minimum, *antarmuhūrta* in the maximum ; with the *kṣapaka antarmuhūrta*.

cognition : *mati*-, *śruta*-, *avadhi*-, *manahpariyāya-jñāna* ; *cakṣur*-, *acakṣur*-, *avadhi-darśana*.

activity : 9 *yogas*, viz. 4 *mano*-, 4 *vāg*- and *audārika-kāya-yoga*.

leśyā : white.

belief : *upaśamika* or *kṣāyika samyaktva*.

conduct : *sūkṣmasaṃparāya*.

causes of bondage : 10, i.e. 9 *yogas* and flaming-up greed.

bandha : 17 *prakṛtis*, because the flaming-up greed is no longer bound beyond the preceding *guṇasthāna*.

udaya : 60 *prakṛtis*, i.e. the 66 of the preceding *guṇasthāna* without the 6 separated when leaving it.

udīraṇā : 57 *prakṛtis*, i.e. the 63 of the preceding *guṇasthāna* without the 6 separated when leaving it.

sattā : on the *upaśama-śreṇi* 148 *prakṛtis* ; on the *kṣpaka-śreṇi* 102, because in the last moment of the preceding *guṇasthāna* the flaming-up deceitfulness has disappeared.

Table of bandha		udaya	sattā of k.s
1. <i>jñānāvaraṇa</i>	5	5	5
2. <i>darśanāvaraṇa</i>	4	4, 5	9
		4	6
3. <i>vedanīya</i>	1	1	2
4. <i>mohanīya</i>	0	1	28, 24, 21 ; 1
5. <i>āyus</i>	0	1	1
6. <i>nāman</i>	1	30 f	93, 92, 89, 88 ; 80 c, 79, 76, 75
7. <i>gotra</i>	1	1	1, 2
8. <i>antarāya</i>	5	5	5

Beyond this *guṇasthāna* the following *prakṛtis* have no more *bandha*, *udaya*, *udīraṇā* :

bandha : 5 veilings of knowledge, 4 veilings of undifferentiated cognition, fame, high family surroundings, 5 hindrances.

udaya and *udīraṇā* : flaming-up greed.

11. *upaśānta-kaṣāya-vītarāga-chadmastha-guṇasthāna*.

This *guṇasthāna* is the highest stage which can be reached on the *upaśama-śreṇi*. It lasts in the minimum 1 *samaya*, in the maximum *antarmuhūrta*. When it ends, the *jīva* falls down from the *upaśama-śreṇi* and comes into one of the lower *guṇasthānas*.

cognition : *mati*-, *śruta*-, *avadhi*-, *manaḥparyāya-jñāna* ; *cakṣur*-, *acakṣur*-, *avadhi-darśana*.

activity : 9 *yogas*, viz. 4 *mano*-, 4 *vāg*- and *audārika-kāya-yoga*.

leśyā : white.

belief : *aupaśamika samyaktva*.

conduct : *yathākhyāta*.

causes of bondage : 9 *yogas*.

bandha : 1 *prakṛti*, *sāta-vedanīya*, as all the others are extinguished.

udaya : 59 *prakṛtis*, i.e. the 60 of the preceding *guṇasthāna* without flaming-up greed.

udīraṇā : 56 *prakṛtis*, i.e. the 57 of the preceding *guṇasthāna* without flaming-up greed.

attā : 148 *prakṛtis*.

Table of bandha		udaya	sattā of k.s
1. <i>jñānāvaraṇa</i>	0	5	5
2. <i>darśanāvaraṇa</i>	0	4, 5	9
3. <i>vedanīya</i>	1	1	2
4. <i>mohanīya</i>	0	0	28, 24, 21
5. <i>āyus</i>	0	1	1
6. <i>nāman</i>	0	30f	93, 92, 89, 88
7. <i>gotra</i>	0	1	1, 2
8. <i>antarāya</i>	0	5	5

12. *kṣiṇa-kaṣāya-vītarāga-chadmastha-guṇasthāna.*

When in the last *samaya* of the *sūkṣmasaṃparāya-guṇasthāna* the last particle of greed has been annihilated, the *jīva* who is on the *kṣapaka-śreṇi* has become a *kṣiṇa-kaṣāya*. On this stage he remains *anlarmuhūrta*, and then becomes omniscient.

cognition : *mati-*, *śrūta-*, *avadhi-*, *manahparyāya-jñāna* ;
cakṣur-, *acakṣur-*, *avadhi-darśana*.

activity : 9 *yogas*, viz. 4 *mano-*, 4 *vāg-* and *audārika-kāya-*
yoga.

leśyā : white.

belief : *kṣāyika samyaktva*.

conduct : *yathākhyāta*.

causes of bondage : 9 *yogas*.

bandha : 1 *prakṛti*, viz. *sāta-vedanīya*.

udaya : Here in the beginning are 57 *prakṛtis* in *udaya*, i.e. the 60 of the *sūkṣmasaṃparāya* without flaming-up greed and the 2nd and 3rd firmnesses of the joints. In the penultimate *samaya* ends the *udaya* of the two first kinds of sleep, so that then only 55 *prakṛtis* are realised.

udīraṇā : 54, or 52 *prakṛtis*.

sattā : at first 101 *prakṛtis*, i.e. the 102 of the *sūkṣmasaṃparāya* without flaming-up greed. In the penultimate *samaya* the two first kinds of sleep are eliminated, so that only 99 *prakṛtis* are in existence.

Table of bandha		udaya	sattā of k.s
1. <i>jñānāvaraṇa</i>	0	5	5
2. <i>darśanāvaraṇa</i>	0	4	6, 4
3. <i>vedanīya</i>	1	1	2
4. <i>mohanīya</i>	0	0	0
5. <i>āyus</i>	0	1	1
6. <i>nāman</i>	0	30f	80c, 79, 76, 75
7. <i>gotra</i>	0	1	1, 2
8. <i>antarāya</i>	0	5	5

In the last *samaya* of this *guṇasthāna*, *udaya* and *sattā* of the 5 veilings of knowledge, of the 4 veilings of undifferentiated cognition and of the 5 hindrances disappear.

13. *sayogi-kevali-guṇasthāna*.

When the *karman* restricting the knowledge, the undifferentiated cognition and the power of the *jīva* has disappeared, man becomes a *sayogi-kevalin*. He knows everything, and he can do everything. He still possesses a body and certain activity conditional upon matter, the formerly-bound *karmans* are still realising themselves, but as soon as his *āyus* is exhausted he annihilates these also in order to be released. The *sayogi*-state lasts in the minimum *antarmuhūrta*, in the maximum somewhat less than a *pūrvakoṭi*.

cognition : *kevala-jñāna*, *kevala-darśana*.

activity : 7 *yogas* : *audārika*-, *audārika-miśra*-, *kārmaṇa-kāya-yoga* ; *satya* and *asatyāmṛṣā mano*- and *vāg-yoga*.

leśyā : white.

belief : *kṣāyika samyaktva*.

conduct : *yathākhyāta*.

causes of bondage : 7 *yogas*.

bandha : 1 *prakṛti* (*sāta-vedanīya*).

udaya : 41 *prakṛtis*, i.e. the 55 of the preceding *guṇasthāna* without the 14 separated in the last *samaya*. If the rare case occurs that somebody has bound in his former existences the *tīrthakara-nāma-karman*, this latter here comes to realisation. In that case 42 *prakṛtis* have here *udaya*.

udīraṇā : 38(39) *prakṛtis*.

sattā : 85 *prakṛtis*, i.e. the 99 of the preceding *guṇasthāna* without the 14 annihilated in the last *samaya*.

Table of <i>bandha</i>		<i>udaya</i>	<i>sattā</i> of <i>k.s</i>
1. <i>jñānāvaraṇa</i>	0	0	0
2. <i>darśanāvaraṇa</i>	0	0	0
3. <i>vedanīya</i>	1	1	2
4. <i>mohanīya</i>	0	0	0
5. <i>āyus</i>	0	1	1
6. <i>nāman</i>	0	20, 26g, 28i 29m, 30i 21e, 27e, 31c	79, 75 80c, 79, 76, 75 80c, 76
7. <i>gotra</i>	0	1	1, 2
8. <i>antarāya</i>	0	0	0

When the time that the *kevalin* had to pass in this state has elapsed, he prepares himself for salvation. For this purpose he has to annihilate the still remaining *karmans*. If the *sthiti* of *vedanīya*, *nāman* and *gotra* is longer than that of his *āyus*, he must at first equalize these *karmans*. This is effected by the process called *samudghāta*.¹ When this process is finished, he sinks into deep meditation and stops the *yogas*. He brings first the grosser activity of *manas*, speech and body to a standstill, then the finer one. He has thereby no more *yoga* nor *leśyā*, and enters into the last *guṇasthāna*, that of an *ayogi-kevalin*.

In the last *samaya* of the 13th *guṇasthāna* he terminates the binding of *karman*; for, how could he convey fresh matter to the soul if the last remaining causes of *bandha*, the *yogas* are annihilated!

Simultaneously, *udaya*, and *udīraṇā* of the following 30 *prakṛtis* disappear :

1 *vedanīya* (*sāta* or *asāta*), physical body and limbs, fiery and *karman* body, 6 figures, 1st firmness of the joints, pleasant and unpleasant gait, firm and flexible, pleasant and unpleasant, melodious and ill-sounding, individual body, "not light not heavy", colour, smell, taste, touch, self-annihilation, annihilation of others, breathing and formation.

14. *ayogi-kevali-guṇasthāna*.

This last and highest *guṇasthāna* is a transitory state, which lasts only the fraction of a *muhūrta* and leads to the complete liberation from *karman*.

cognition : *kevala-jñāna*, *kevala-darśana*.

activity : none.

leśyā : none.

belief : *kṣāyika samyaktva*.

conduct : *yathākhyāta*.

cause of bondage : none, therefore no *bandha*.

udaya : 12 *prakṛtis*, i.e. the 42 of the preceding *guṇasthāna* without the 30 separated there in the last *samaya*.

udīraṇā : none, because the premature realisation is conditional upon a certain activity.

sattā : 85 *prakṛtis*.

¹ Full details concerning it are to be found in Kg. I 130a, Ps. 159, Lp. III 213 et seq., Aup. 131-155.

Table of bandha		udaya	sattā of k.s
1.	<i>jñānāvaraṇa</i>	0	0
2.	<i>darśanāvaraṇa</i>	0	0
3.	<i>vedanīya</i>	1	2
4.	<i>mohanīya</i>	0	0
5.	<i>āyus</i>	1	1
6.	<i>nāman</i>	8	79, 75
		9	80c, 76
7.	<i>gotra</i>	1	2
8.	<i>antarāya</i>	0	0

With the complete disappearance of every *yoga*, the *kevalin* has entered the *śaileśi*-state which only lasts as long, as is necessary to pronounce 5 short syllables. Absorbed in pure meditation, he annihilates, through *guṇaśreṇi* the last remaining *karman*. He extirpates in the penultimate *samaya* the *sattā-k.* of one of the two *vedanīya*, of celestial state of existence and *ānupūrvī*, human *ānupūrvī*, pleasant and unpleasant gait, 2 smells, 8 touches, 5 colours, 5 tastes, 5 bodies, 3 limbs, 5 bindings, 5 *saṃghātanas*, 6 figures, 6 firmnesses of the joints, formation ; firm and movable, pleasant and unpleasant, melodious and ill-sounding, unsympathetic, shame, “ not light not heavy ”, self-annihilation, annihilation of others, breathing, unsuggestive, undeveloped, individual body, high family surroundings.

In the last *samaya*, *udaya* and *sattā* of the two other *vedanīya*, of human state and *āyus*, 5-sensed class of beings, movable, gross, developed, sympathetic, suggestive, fame, *tīrthakara* and high family surroundings end.

With the disappearance of this *karman* the *jīva* is free of all *karman* ; there is no more matter in him, he is released.

Note to the Tables of bandha, udaya, sattā of the Karmans.

These tables do not intend to give an exhaustive enumeration of all combinations which are possible in a *jīva*- or *guṇasthāna* ; they are only intended to afford an approximate survey of the distribution of the *karmans*, without claiming absolute exactitude and completeness. It would be a thankful task for an Indian Jain scholar to draw up in all its details an exact list of the *karmans* in the different *jīva*- and *guṇasthānas*, and to remove or to explain the many contradictions in the *karman*-texts, I have not been able to solve myself.¹

¹ To some of these in the course of this work attention has been drawn ; as especially remarkable it may still here be noted, that in the 7th *guṇasthāna* the *nāma-ks.* 29l and 30h can be existent in *udaya*, although beyond the 5th *guṇasthāna* the *k* “ cold lustre ” has no more *udaya*.

IX

THE STATE OF THE RELEASED

Kg I, 62b, II 212b. Tattv X, Comp. Utt 36, 50. Aup. §§ 160-169.

When the *karman* is entirely annihilated, the released one goes to the end of the world. Relieved of all matter, the soul ascends in a straight line during a *samaya* to the summit of the world, as a gourd¹ freed from all filth sinks no longer to the bottom but rises to the surface of the water.

High above the *Sarvārthasiddhi*-heaven, close to the border between world and no-world, lies the magnificent region *Iṣatprāgbhārā*, in shape like an unfolded sun-shade. Thereto the blessed betake themselves in order to settle down permanently in the uppermost part of it, in *Śitā*. Without visible shape, bodiless, but a dimension in space (immaterial) of 2/3 of that which they had had during their last existence, they dwell there thenceforward into all eternity, and enjoy the infinite, incomparable, indestructible supernatural happiness of salvation.

Eternally ascending and descending periods of time are following one another in constant change, continually souls, infinite in number, are wandering through the terrible ocean of *Samśāra*—unaffected by the doings of the world, the *Siddha* remains in his serene rest, freed from the torments of the bodily existence, released from the cycle of births and never returning to it.

The orbs of day and night, the wandering stars
Again to sight their heavenly courses bend ;
The soul, released from grasp of earthly bars,
Soaring in highest space doth ne'er descend.²

¹ The parable is related in detail in the 6th adhy. of the *Jñātādharma-kathā* Comp. the explanation in the commentary to Tattv X 6.

² *Sarvadarśanasamgraha*, p. 33.

INDEX OF THE TERMINI TECHNICI

In the following index of the *termini technici* all expressions of Jain Philosophy which occur in the course of this work have been collected. The Prākṛit-equivalents of the Sanskrit *termini* given in brackets are intended to furnish a modest contribution to the Prākṛit-Dictionary about to be compiled. Absolute completeness has not, however, either been attempted or attained ; especially the numerous abbreviated and corrupt forms in the *gāthās* have not been adopted. For some Sanskrit words, the Prākṛit equivalents of which I have not found in the Kgs. the Prākṛit forms have been taken from other works. *Ts* (*tatsama*) signifies that the Prākṛit word is identical with the Sanskrit word ; *td* that in it only the nasal or sibilants have been changed. In compound words, the second part of which will later be given separately, in general only the Prākṛit equivalent of the first part is given. Proper names, as well as the names of the classes of the celestial and infernal beings and of the *guṇasthānas* have not been inserted.

- | | |
|---|--|
| <p style="text-align: center;">a.</p> <p><i>akāma-</i> [<i>ts</i>] <i>nirjarā</i> involuntary annihilation of <i>k</i>.</p> <p><i>akṣaya</i> [<i>akkhaya</i>] <i>-sthiti</i> possession of eternal life.</p> <p><i>agurulaghu</i> [<i>agurulahu</i>] “not light, not heavy” <i>k</i>.</p> <p><i>agrahaṇa</i> [<i>agahaṇa</i>] <i>-vargaṇā</i>.</p> <p><i>aghāti</i> [<i>aghāi</i>] <i>-karman</i>.</p> <p><i>aṅgopāṅga</i> [<i>aṅgovaṅga</i>] chief and secondary parts, limbs of the body, <i>k</i>.</p> <p><i>acakṣur</i> [<i>acakkhu</i>] <i>-darśana</i> undifferentiated cognition conditional upon the senses (except the eye) and <i>manas</i> ; °<i>āvaraṇa</i>, the veiling of it, <i>k</i>.</p> <p><i>aṅga</i> [<i>ts</i>, <i>aṅga</i>] inanimate, lifeless. Used for the substances with the omission of the <i>jīvas</i>,</p> | <p><i>ajñāna</i> [<i>annāṇa</i>] ignorance, knowledge not attended by the true belief.</p> <p><i>addhā</i> [<i>ts</i>] <i>-kṣaya</i>.</p> <p><i>adharma</i> [<i>adhamma</i>] the medium for rest, a kind of ether.</p> <p><i>adhyavasāya</i> [<i>ajjhavasāya</i>] “the tenor of the mind, the attitude of the mind, the mood of the mind”.</p> <p><i>anantānubandhin</i> [<i>td</i>] life-long passion, <i>k</i>.</p> <p><i>anākāra</i> [<i>aṇāgāra</i>] <i>-upayoga</i> formaliter not differentiated cognition.</p> <p><i>anādeya</i> [<i>aṇāijaa</i>] “unsuggestive” <i>k</i>.</p> <p><i>anābhigrahika</i> [<i>aṇabhigrahiya</i>] <i>mithyātva</i> unbelief produced by indifference.</p> <p><i>anābhoga</i> [<i>td</i>] <i>mithyātva</i> unbelief caused by deficient judgment.</p> <p><i>anivṛtti</i> [<i>aṇiyatṭi</i>] <i>-karaṇa</i> the 3rd process,</p> |
|---|--|

anubhāg(v)a [aṇubhāga] = *rasa*.

antara [ts]-*karāṇa*.

antarāya [ts] hindrance, *k*.

antarmuhūrta [antomuhutta] time within 48 minutes.

anya [anna] -*sthitibandha*.

aparyāpta [apajjatta] undeveloped, *k*.

apavartanā [avavattāṇā] decreased realisation of *k*.

apāntarālagati [°gai] state of the *jīva* on the way to his new existence.

apūrvā [apuvva] -*karāṇa* the 2nd process.

apratyākhyāna [appaccakkhāṇa] -*āvaraṇa* passion hindering non-renunciation.

abādhā [abāhā] (-*kāla*) the interval during which the *k*. has no realisation.

abhavya [abhavva] not capable of salvation.

amla [ambila] *rasa* sour taste, *k*.

ayaśaḥkīrti [ajasakitti] shame and disrepute, *k*.

ayogī [ajogī] -*kevalin*.

arati [arāī] disliking, *k*.

ardhanārāca [addhanārāya]-*saṇḥana* 4th firmness of the joints, *k*.

aloka [aloga] non-world.

alpabahutva [appabahutta] more or less, numerical proportion.

avagāhanā [ogāhaṇā] extension.

avadhi [ohi] -*jñāna* transcendental knowledge of material things ; °*āvaraṇa* veiling of it, *k* ; °*darśana* transcendental undifferentiated cognition of material things ; °*āvaraṇa* veiling of it, *k*.

avasarpinī [osappinī] descending period of time.

avirata [aviraya] one who is without self-control.

avyābādha [avvābāha] superiority over joy and grief.

aśubha [aśubha] unpleasant, *k*.

asaṅkhyeya [asaṅkhejja] innumerable.

asaṅjñin [asañni] not endowed with reason.

astyā [asacca] not true, *yoga*, °*amṛṣā* [amūsā] not true, not false, *yoga*.

asāta [asāya] -*vedaniya* feeling of pain, *k*.

asiddhatva [asiddhatta] the state of unholiness.

asthira [athira] flexible, *k*.

ā.

ākāra [āgāra].

ākāśa [āgāsa] space.

ātapa [āyava] warm splendour, *k*.

ādeya [āijja] "suggestive" *k*.

ānupūrvī [anupuvvī] *k*.

ābhigrahika [abhigahiya] *mithyātva* unbelief caused by the believing true of a certain false doctrine.

ābhiniḥbodhika [ābhiṇibohiya] -*jñāna* = *matī-jñāna*.

ābhiniḥśeṣika [abhiniḥśeṣiya] *mithyātva* unbelief caused by obstinate predilection for something false.

ābhoga [ts] = *sūksmadṛṣṭi*.

āyus [āu] quantity of life.

āvalikā [āvaliyā] a measure of time.

āsrava [āsava] influx.

āhāraka [āhāraka] (1) assimilation of matter ; (2) °*śarīra* translocation-body, *k* ; °*aṅgopāṅga* limbs of it, *k* ; °*kāya-yoga* activity of it ; °*bandhana*, *k* ; °*miśra-kāya-yoga*

activity of it, mixed with that of the physical body ; °*saṃghātana*, *k*.

u.

uccair [*ucca*] *gotra*, high family surroundings, *k*.

ucchvāsa [*ūsāsa*] breathing, *k*.

uttara [*ts*] -*prakṛtis*.

utsarpiṇī [*ussappiṇī*] ascending period of time.

udaya [*ts*] realisation of *k*.

udīraṇā [*ts*] premature realisation of *k*.

uddiyota [*ujjota*] cold lustre, *k*.

udvartanā [*uvvaṭṭanā*] increased realisation of *k*.

upakrama [*uvakkama*] cause of death.

upaghāta [*uvaghāya*] self-annihilation, *k*.

upapāta [*uvavāya*] manifestation.

upabhoga [*uvabhoga*] -*antarāya* the *k*. hindering the enjoyment of a thing which can be repeatedly used.

upayoga [*uvaōga*] cognition.

upaśama(ka)-*śreṇi* [*uvasama(ga)*-*seḍhi*].

upaśānta [*uvasanta*] *moha*, *guṇasthāna*.

uṣṇa [*uṇha*] -*sparsa* hot touch, *k*.

r.

rṣabha-nārāca [*risaha-nārāya*] -*saṃhanana* 2nd firmness of the joints, *k*.

e.

ekendriya [*igindi*] one-sensed ; °*jāti*, *k*.

au.

audayika [*udaya*] -*bhāva* the state of the soul conditional upon the unhindered realisation of *k*.

audārika [*orāliya*] -*śarīra* the physical body, *k*.; °*aṅgopāṅga* limbs of it, *k* ; °*kāya-yoga* activity of it ; °*bandhana* ; °*miśra-kāya-yoga* activity of it mixed with that of the *k*. body ; °*saṃghātana* *k*.

aupapātika [*ovavāiya*] beings originating through manifestation i.e. celestial and infernal beings.

aupaśamika [*ovasamiya*] -*bhāva* state of the soul produced by the suppression ; °*samyaktva* belief of *k*.

k.

kaṭu [*kaḍu*] -*rasa* biting taste, *k*.

karaṇa [*ts*] (1) process ; (2) organ.

karman [*kamma*] ; °*bhūmi* a country where *nirvāṇa* can be reached. (Tattv. III, 16).

kalpa [*kaṇṇa*] (1) precept ; (2) abode of gods.

kaśāya [*tā*] (1) passion, *k* ; (2) °*rasa* astringent taste, *k*.

kāpota [*kāū*] -*leśyā* grey colour of the soul.

kāya [*ts*] -*yoga* activity of the body.

kārmaṇa [*kammaṇa*] -*śarīra* *karman* body *k*.; °*kāya-yoga* activity of it ; °*bandhana* *k*.; °*saṃghātana* *k*.

kālā [*ts*] time.

kīlikā [*kīliya*] -*saṃhanana* 5th firmness of the joints, *k*.

kucchā = *jugupsā*.

kubja [*khujja*] -*saṃsthāna* hunch-backed, 4th figure, *k*.

kṛṣṇa [kṛṣṇa] black; °*varṇa* black colour, *k.*; °*leśyā* black colour of the soul.

kevala [ts] -*jñāna* omniscience; *āvaraṇa* veiling of it, *k.*; °*darśana* absolute undifferentiated cognition; *āvaraṇa* veiling of it, *k.*

kevalin [ts] an omniscient one; °*samudghāta*.

koṭi [koṭi] 10,000,000; *kotākoṭi* [koṭākoṭi] 10,000,000².

krodha [kroḥa] anger, *k.*

kṣapaka-śreṇi [kṣavaga-sedhi].

kṣayopaśama [kṣaōvasama].

kṣāyika [kṣaya] -*bhāva* the state of the soul caused by the annihilation of *k.*; °*samyaktva* belief.

kṣāyopaśamika [kṣaōvasama] -*bhāva* the state of the soul caused partly by the annihilation, partly by the suppression of *k.*; °*samyaktva* belief.

kṣīṇa [kṣīṇa] -*moha* *guṇasthāna*.

kṣullakabhava [kṣuḍḍabhava] = 256 *āvalikās* Kg. II, 33a.

kh.

khara [ts] *sparsa* rough touch, *k.*

g.

gati [gāi] state of existence, *k.*

gandha [ts] smell, *k.*

guṇa [tṣ] quality; °*śreṇi* [°*sedhi*] a process; °*saṃkrama* [°*saṃkama*] a process; °*sthāna* [°*thāna*] stage of development of the soul.

gupti [gutti] control.

guru [ts] *sparsa* heavy touch, *k.*

gotra [goya] family surroundings, *k.*

granthi [gaṇṭhi] knot.

c.

cakṣur [cakḥhu] *darśana* undifferentiated cognition conditional upon the eye; °*āvaraṇa* veiling of it, *k.* *carana*, *cāritra* [carana, cāritta] conduct; °*mohanīya* disturbance of it, *k.*

ch.

chadmastha [chāimatttha] one who has a finite cognition, no omniscience.

chedopasthāpana [cheova[thāvaṇa] the conduct of the monk in the beginning of his spiritual career.

j.

jāti [jāi] class; class of beings, *k.*

jīva [jiya] soul; °*tva* the spiritual nature of the soul; *sthāna* [°*thāna*] class of beings.

jugupsa [dugucchā] disgust, *k.*

jñāna [nāṇa] knowledge; °*āvaraṇa* veiling of knowledge, *k.*

t.

tikta [titta] *rasa* bitter taste, *k.*

tiryag [tiriya] animal; °*ānupūrvī* *k.*; °*āyus*, *k.*; °*gati* state of existence, *k.*

tīrthakara [titthagara] prophet of the Jains; "t." *k.*

tejoleśyā [teyo-lessā] (1) fiery colour of the soul; according to *Umāsvāti* it is yellow (*pīta*); (2) the fiery flame which an ascetic ejects from his *taijasa*-body against an enemy, in order to burn him (Kg. I, 37a).

taijasa [teya] -*śarīra* the fiery body, *k.*; °*bandhana*, *k.*; °*saṃghātana*, *k.* *trasa* [tasa] "movable" *k.*; °*daśaka*.

d.

darśana [daṁsaṇa] (1) belief;
 °mohanīya disturbance of it, k.;
 (2) undifferentiated cognition;
 °āvaraṇa, k.
dāna [td] -antarāya hindrance of
 giving, k.
durabhi [durahi] -gandha unplea-
 sant odour, k.
durbhaga [dubhaga] unsympathetic,
 k.
duḥsvara [dussara] ill-sounding, k.
deva [ts] a celestial being, a god or
 angel; °ānupūrvī k.; °āyus k.;
 °gati k.
deśaghāti [desaghāi] karmans.
deśavirata [desaviraya] one who
 practises partial self-control.
dravya [davva] a substance, i.e., a
 thing, which exists eternally; parti-
 cle of matter.

dh.

dharma [dhamma] (1) religion, reli-
 gious duty; (2) the medium for
 motion, a kind of ether.
dhruva [dhuva] permanent prakṛtis.

n.

napuṁsaka [napuṁsaya] -veda third
 sex, k.
naraka [naraga] hell; °ānupūrvī k.;
 °āyus k.; °gati k.
nāman [nāma] the k. which gives
 the various factors of individuality.
nārāca [nārāya] -saṁhanana 3rd
 firmness of the joints, k.
nigoda [nigoya] minute living beings.
nidrā [niddā] slumber, k.; °nidrā
 deep slumber, k.
nirjarā [nijjarā] destruction of k.

nirmāṇa [nimmāṇa] formation, k.
nivṛtti [niyaṭṭi] -bādara-saṁparāya-
 guṇasthāna = apūrvā-karmaṇa-
 guṇasthāna.
nīcāir [nīya] -gotra low family sur-
 roundings, k.
nīla [ts] dark; °varṇa colour k.;
 °leśyā.
nokaṣāya [td] non-passion, k.
nyagrodha [niggoha] -parimaṇḍala-
 saṁsthāna "2nd figure" k.

p.

pañcendriya [paṇḍi] five-sensed;
 °jāti, k.; °jīvasthāna.
padma [paūma, paṁha] -leśyā lotus-
 pink colour of the soul.
paramāṇu [ts] atom.
parāghāta - [parāghāya] annihilation
 of others, k.
pariṇāma [ts] lit. change, alteration
 and its result, a certain condition.
parihāraśuddhi [td] the conduct
 produced by special austerities.
pariṣaha [td] trouble.
paryāpta [pajjatta] developed.
palyopama [paliovama] an innume-
 rable number of years.
pāpa [pāva] sin; °prakṛtis.
pāriṇāmika [pariṇāma] bhāva essen-
 tial state of the soul.
puṇya [puṇṇa] merit; °prakṛtis.
pudgala [puggala] matter, particle of
 matter; °parāvarta [paraṭṭa] an
 immense period of time.
puruṣa [purusa] -veda male sex, k.
prakṛti [pagaī, payaī, payaḍi] species
 of k.
pracalā [payalā] sleep, k.; °pracalā
 deep sleep, k.
pratipāta [paḍipāya] the down-fall
 from the upāsama-śreṇi.

pratyākhyāna [paccakkhāṇa] -āva-
raṇa passion hindering renuncia-
tion.

pratyeka [patteya] individual body,
k.; °prākṛtis.

pradeśa [paesa] space-point, i.e. the
space of an atom (Jacobi, ad.
Tattv. V, 1) ; often used = *para-*
māṇu.

pramatta [pamatta] negligent.

pramāda [pamāya] negligence.

b.

bandha [ts] binding, bondage, the
assimilation of matter to the soul
in the form of a special k.; °hetu
'cause of bondage'.

bandhana [td] binding, k.

bādara [bāyara] gross, k.

bh

bhaya [ts] fear, k.

bhava [ts] existence ; °kṣaya.

bhavya [bhavva] capable of salva-
tion.

bhāva [bhava] condition of the soul.

bhāvanā [td] reflection.

bhoga [ts] -antarāya hindrance of
the enjoyment of something which
can only be taken once, k.

matī [māi] -jñāna knowledge through
the mediation of the senses and
manas ; °āvaraṇa veiling of it, k.

madhura [mahura] -rasa sweet
taste, k.

manas [td] the thinking organ ;
°paryāy(v)a [pajjava] -jñāna the
transcendental knowledge of the
thoughts of others ; °āvaraṇa veil-
ing of it, k.; °yoga activity of the
organ of thinking.

manuṣṣā [māṇusa] human being ;
°ānupūrvī k ; °āyus, k.; °gati.

māna [td] pride, k.

māyā [ts] deceitfulness, k.

mārgaṇāsthāna [magganāsthāna]

mithyātva [micchatva] unbelief, false
belief.

miśra [mīsa] mixed (1) °guṇasthāna
= *samyagnīthyādṛṣṭi-gsth.*; (2)
°bhāva = *kṣāyopāśamika bhāva* ;
(3) °yoga.

muhūrta [muhutta] 48 minutes.

mūla [ts] -°prākṛti.

mṛdu [mīu] -sparśa smooth touch, k.

mokṣa [mokkha] salvation.

moha, *mohanīya* [mohanijja] distur-
bance, infatuation, k.

y.

yathākhyāta [ahakkhāya] perfect
conduct.

yathāpravṛtti [ahāpavaṭṭa] -karaṇa
1st process.

yaśaḥkīrti [jaśakīrti] fame, k.

yoga [joga] activity.

r.

rati [raī] liking, k.

rasa [ts] taste, k.; (2) intensity
of the effect of k.; °ghāta process.

rūkṣa [rukkha] -sparśa dry touch, k.

l.

laghu [lchu] -sparśa light touch, k.

labdhi [laddhi] faculty, capacity,
capability of giving, taking, etc.

lābha [ts] -antarāya hindrance of
taking, k.

leśyā [lcsā] colour, paint, type of the
soul.

loka [loga] world ; °sthiti [ṭhīi]
order of the world.

lobha [loha] greed, k.

lohita [lohiya] -varṇa red colour, k.

v.

vajrarasabhanārāca [*vajjarisahanā-rāya*] -*saṃhanana* best firmness of the joints, *k*.

vargaṇā [*vaggaṇā*] category of atoms.

varṇa [*vaṇṇa*] colour, *k*.

vāg [*vāya*] -*yoga* activity of speech.

vāmāna [*td*] dwarfish, 5th figure.

vikalendriya [*vigalindiya*] animals with 2-3-4 senses.

vighna [*viggha*] = *antarāya*.

vipāka [*virāga*] ripening, realisation of, *k*.

vibhaṅga [*ts*] -*jñāna* the transcendental knowledge of material objects with an unbeliever.

virata [*viraya*] one who practises self-control.

viśuddhi [*td*] purity.

vihāyogati [*viḥāgagati*] gait, *k*.

vīrya [*vīriya*] energy, activity; °*antarāya-k*.

veda [*veya*] sex, sex-passion, *k*.

vedaka [*veyaga*] *samyaktva* = *kṣāyo-paśamika samyaktva*.

vedanīya [*veyaṇīya*] feeling, *k*.

vaikriya [*viūvuva*] -*śarīra* transformation-body *k*. 27; °*anigopāṇiga* limbs of it, *k*. 28; °*kāya-yoga* activity of it; °*miśra-kāya-yoga* activity of it, mixed with that of the *karman* or physical body; °*bandhana k*.; °*saṃghātana k*.

s.

śarīra [*saṇīra*] body, *k*.

śalya [*salla*] thorn.

śīta [*sīya*] *sparsa* cold touch.

śukla [*sukka*] *leśyā* white colour of the soul.

śubha [*suka*] beautiful, pleasant, *k*.

śaileśi [*selesi*].

śoka [*soga*] sorrow, *k*.

śruta [*suya*] -*jñāna* knowledge acquired by the interpretation of signs; °*āvaraṇa* veiling of it, *k*.

saṃyama [*ts*] self-control, self-discipline.

saṃvara [*ts*] impeding of *k*.

saṃsthāna [*saṃsthāna*] figure.

saṃhanana [*saṃghayaṇa*] firmness of the joints, *k*.

saṃkrama [*saṃkama*] transition of one *k* into another.

saṃghātana [*saṃghāyaṇa*] *k*.

saṃjñin [*saṃji*] endowed with reason.

saṃjvalana [*saṃjalana*] flaming up passion, *k*.

sattā [*ts*] the existence of *k*. in *potentia*.

satya [*sacca*] *yoga* true activity; °*mṛṣā* [°*musā*] *yoga* true and untrue activity.

samacaturāśra [*samacaūtraṇisa*] -*saṃsthāna* symmetrical, 1st figure, *k*.

samaya [*ts*] the smallest unit of time.

saṃti [*saṃti*] carefulness.

samudghāta [*samugghāya*].

samyaktva [*sammatta*] true belief, *k*.

samyagmithyātva [*sammāmicchatta*] mixed belief, *k*.

sayogi [*sajogi*] -*kevalin*.

sarvaghāti [*sarvaghāi*] *prakṛtis*.

sāṃśayika [*saṇisaīya*] *mithyātva* unbelief caused by doubt.

sākāra [*sāgāra*] *upayoga* formaliter, differentiated cognition.

sāgaropama [*sāgarouama*] 8400000¹² years.

sāta [*sāya*] -*vedanīya* feeling of pleasure, *k*.

sādi [*sāi*] *saṃsthāna* 3rd figure, *k*.

sādhāraṇa [*sākhāraṇa*] common body, *k*.

- sāṃnipātika* [sāṃnivāīya] -*bhāva* coinciding state.
sāmāyika [sāmāīya] -*cāritra* conduct in the primary stage of self-control.
sās[v]ādāna [sāsāyāṇa] -*saṃyaktva*.
sita [siya] *varṇa* white colour, *k*.
siddha [ts] a perfect one, a released one.
subhaga [ts] sympathetic, *k*.
surabhi [surahi] -*gandha* pleasant odour *k*.
susvara [susara] melodious.
sūkṣma [suhuma] fine ; *k*.; °*saṃpārāya* conduct.
sevārta [sevaṛṭa] -*saṃghanana* 6th firmness of the joints, *k*.
skandha [khandha] aggregate.
- styāna(g)ṛddhi* [thīṇddhi] somnambulism, *k*.
strī [itthi] -*veda* female sex, *k*.
sthāvara [thāvara] immovable, *k*.; °*daśaka*.
sthiti [thī, thiti] duration ; °*ghāta*.
sthira [thira] firm, *k*.
sthūla [thūla] gross.
snigdha [siṇiddha] -*sparsa* adhesive touch.
sparsa [phāsa] touch, *k*.
- h.
- haridra* [halidda] -*varṇa* yellow colour, *k*.
hāsyā [hāsa] joking, *k*.
hṛṇḍa [ts] -*saṃsthāna* unsymmetrical, 6th figure, *k*.

Desire for future sense-pleasures. The 4th monomania for future enjoyments.

- P. 70, l. 9. Add a foot-note on the attainment of *samyaktva* : The question of the attainment of *samyaktva* is treated at great length by me in my explanatory notes (pp. 11-35) to my edition of *Ṛṣabhapañcāśikā*.
- P. 73, l. 19. Add a foot-note : For *yantras* pertaining to *upaśama-śreṇi* and *kṣapaka-śreṇi* see *Navatattvasaṃgraha* (pp. 241-242).
- P. 76, l. 17. Add a fn. on *bhavyas* : These are called *jāli-bhavyas*.
- P. 77, l. 16. After 'asterisk' add '(see p. 37)'.
- P. 84, last line. There is no doubt *udaya* of *āhāraka-kāya-karman*. But as its duration is very short, it is not mentioned. See the comm. (p. 87) of *Kammatthava* (v. 17).
- P. 92, l. 31. In the *Karmagranthas* issued in two parts from Mhesana, we have a number of *yantras* throwing light on various combinations. See also *Samkramakarana*.
- P. 92, fn. The *udaya* of *uddyota-nāma-k* is rare and short-lived in the 7th *guṇasthāna* whereas its *udaya* associated with *tiryaks* and pertaining to a *guṇasthāna* preceding the 5th is almost certain and long-standing. See the comm. (p. 87) of *Kammatthava* (v. 17).
- P. 100, ll. 37-38. *Sāgaropama* means ten *koṭākoṭi palyopamas*. I wonder why the author has defined it otherwise.
-

ERRATA

Page	Line	Incorrect	Correct
5	3	contem	contem-
13	31	(dantālin),	(dantālin)
25	2	from	form
31	34	for	(for
47	38	bhāhmanā	brāhmanā
51	7	Jīvaviyāra	Jīvaviyāra
58	40	Essay.	Essay
72	24	<i>satta-k</i>	<i>sattā-k</i>
„	39	suppress	suppresses
77	18	<i>udīraṇa</i>	<i>udīraṇā</i>
„	22	„	„
79	38	<i>upāsama</i>	<i>upāsama</i>
80	11	<i>sthana</i>	<i>sthāna</i>
86	14	<i>aupāsamika</i>	<i>aupāsamika</i>
88	last	<i>attā</i>	<i>sattā</i>
96	32	ı	ı